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Per. 1348 e. 37

THE
FRIEND OF ISRAEL.

VOL. III.

JANUARY, 1855—FEBRUARY, 1857.



"AND SO ALL ISRAEL SHALL BE SAVED."

GLASGOW:
THOMAS MURRAY AND SON.
EDINBURGH: WILLIAM OLIPHANT AND SONS. LONDON: HOULSTON
AND STONEMAN.

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THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

THE TWO VALLEYS. AN ALLEGORICAL SKETCH.

I WAS carried away in visions of the night to an open and upland country, stretching away towards the sun-rising. I stood still to consider the scene. Around me spread a wide expanse of table-land, or ample plain—meeting the horizon on either hand, as I looked towards the east, but bounded in that direction by a remote sea. Beyond this sea I could discover nothing; though something like clouds, or distant land, hung over its further verge. But I remarked that on the side on which I stood there rose a very conspicuous mountain, lofted and peaked—its base sloping to the shore. From its side issued a stream of water, peculiarly limpid and refreshing to behold, even from the distance at which I stood, and the sunshine was sweetly resting on its crest.

As I was casting my eye around, and considering what region this might be to which I had been transported, a person of very winning aspect appeared at my side, with a movement as if he had stepped down from some higher position. I could not indeed resist the impression from his look and attitude that he was rather angelic than human; that the earth on which he now stood was not now his home-world. Yet there was nothing in his countenance awful or repelling; but, on the contrary, such a loving expression as invited at once my confidence, and inspired me with courage to accost him. So I prayed him, if he knew, to inform me of the name of the country in which I unexpectedly found myself, and what those objects especially were that had already attracted my attention. I will explain to thee all, he answered with a gentle voice, for therefore am I sent forth. But first of all must thine eyes be anointed to see all things more clearly; thine understanding also shall more easily apprehend when I shall have purged thy vision from its terrestrial dimness. So saying, he laid his hands on my closed eyes, and when I opened them again, it was strange to find how every thing around me stood out as if in a nearer light; and I noticed that as my kind interpreter went on to explain to me those things which I saw, he seemed rather to be uttering in words what the very objects themselves declared to me, than expounding what was wholly new. I could with ease, therefore, follow, and sometimes seem to anticipate his delineations.

My guide drew my attention first of all to the sea of which I had before had a general and indistinct view. Now it seemed nearer, and I took notice that its waters had a peculiarly troubled and gloomy appearance, and were strewn with what seemed the fragments of some mighty

navy, shattered by a fearful hurricane. The name of that great sea, said my companion, is Deluge—it is wide and tempestuous—only one vessel has ever been known to live through its waters of wrath, and the floating masses which thou seest are the ruins of a world. But thou art not to linger here—this vision is shown thee for other ends.

So he led me away by the hand towards the lofty mountain of which I have spoken, and up towards the summit on that side from which the stream of water issued. We had ascended a considerable way when we reached a spot where I could observe standing what seemed an altar on which had been offered some animal oblation. From beneath this altar the stream I had observed seemed to issue; yet more as if it had come through the mountain from some remoter source, than if this were altogether its original spring. Here it was, said my guide, when he had seen me note carefully what stood before us, that the only mariner who escaped from that dread ocean, first gave thanks amidst his family for his deliverance, feasting on offered sacrifice, and drinking of that fountain whose waters are as sweet as they are pure. Thou shalt taste them anon, but one other sight first of all awaits thee. He took me a little aside, and brought me to a point where I could see the waters of the stream falling gently over a ledge of rock, and spreading themselves into a glittering sheet of crystal. From beneath, the spray was rising like a cloud of pearl-dust; and as the beams of the morning sun fell on its bosom, a bow of exquisite beauty seemed to be springing from its midst. It was only a fragment, but I thought I had never seen any thing so fair, and it appeared to me that I could read on its glittering arch, which my imagination easily completed, the words which my companion pronounced, when he softly whispered to me, Behold the token of the covenant. Thou shalt see it again at the end of thy vision. That stream, he added, is the river of the water of life, though known in its course by various other names, and here, near its source, generally denominated Promise. Thou art hereafter to trace its progress; but I shall leave thee here for a little season, when thou hast tasted of its waters. With that he led me down to the margin of the stream, and bade me stoop and drink. The which when I had done, and was yet admiring the strange and incomparable sweetness of that water, my companion bore me away, and laid me down beside the altar. I shall come to thee soon, said the voice of my guide, when thou hast rested here for a season. Immediately as he retired, a trance crept over me. The vision faded; but I strangely felt as one who has escaped some signal calamity, overwhelmed with wondering gratitude. The tranquil happiness of that moment I cannot describe; but mingling singularly with my feelings was a voice which my heart rather than my ear seemed to hear, saying, I will not again curse the ground any more for man's sake. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

NOTES AND QUERIES AS TO NONCONFORMISTS WHO TOOK AN INTEREST IN THE JEWS.

1. *Henry Jessey*, born 1601, in Yorkshire, was seventeen years of age when he went to the university. It was not till four years after he began his studies that his heart was changed. How he studied at St John's College, Cambridge; and

while there became versed in the Hebrew tongue and the writings of the Rabbis; and also paid attention to Syriac and Chaldee. He became lecturer in Southwark, and in the time of trial he became a Nonconformist, and, also a Baptist, though of a very Catholic spirit to the end. He accepted a call to New England, and died there. He was very charitable, but never more so than to the *Jews*. Hearing of their great distress, by reason of a war between the Swedes and Poles, in 1657, which cut off the means of subsistence from the *Jews of Jerusalem* who depended on their rich brethren in Europe, he resolved to show them kindness. Accordingly, he raised a sum of £300, and despatched it to their relief, along with letters in which he drew their attention to the Gospel of the Lord Jesus. We may give his letter at another time. Have any of our readers a copy of his work, '*The Glory and Salvation of Judah and Israel, to Reconcile Jews and Christians in the Faith of the Messiah?*' He wrote also '*A Description of Jerusalem.*'* If any of our readers have the work, they might, perhaps, forward some interesting extracts.

2. *Samuel Lee* studied under Dr Gale at St Paul's School, and then went to Oxford. He became in the end so distinguished as to be chosen Proctor of the University, when Dr Owen was Vice-Chancellor, 1656. He wrote a work, '*The Temple of Solomon*,' in folio. But has any one a copy of his '*Discourse on the Ten Tribes?*' or of another, '*Israel Redux: including a piece by Dr G. Fletcher, to shew that the Tartars near the Caspian Sea are the posterity of the Ten Tribes of Israel?*'

3. *Increase Mather*, a well-known minister and writer, father of *Cotton Mather*, wrote '*The Mystery of Israel's salvation explained and applied, or a Discourse concerning the Conversion of the Israelitish nation, being the substance of several Sermons* (on Rom. xi. 26),' and took much interest in them. Some one might furnish extracts from this work.

4. *John Pinckney*, of the Magdalene College, Oxford, was a singular student, often allowing himself only four hours sleep. He was ejected from Longstock, in Hampshire, in 1662. It was remarked of him, that he ever showed a most compassionate concern for the Jews, and upon all occasions prayed earnestly for their conversion.

5. *Thomas Calvert*, of Sydney College, Cambridge, was ejected from *All-hallows*, York, in 1662. He was a great scholar, and had extensive acquaintance with the Jewish Rabbis. Have any of our readers a work of his, '*The Blessed Jew of Morocco; a demonstration of the true Messiah, &c., by Rabbi Samuel, a converted Jew: written in Arabic, then translated into Latin, and now Englished?*' Mr Calvert added to it learned annotations.

6. *Richard Blackerby* (of whom Mr Rogers of Wethersfield said, That he could never come into his presence without some trembling, because of the holiness that seemed to shine in him) was converted under the ministry of the famous Mr Perkins. At fifteen he was admitted a student in Trinity College, Cambridge, and soon became skilled in Latin, Greek, and Hebrew. He died a little before the Act of Uniformity was passed. It is said of him, 'He was one of the first that convinced men, in those parts, of God's intention to convert the nation of the Jews. Mr Rogers of Dedham, Mr Stephen Marshall, and divers others, much opposed that opinion at first, but were at last, by his discourses, fully satisfied and really persuaded of the truth of it.' It is farther said of this friend of Israel: 'Living much in divine communion, he had great insight into scripture prophecies, and had many future events deeply impressed on his mind.' Can any of our readers tell us if any of the discourses of this man of God are extant?

7. Let us put another question, though not about Puritan times. In the year 1546, *John Bale*, prefacing his account of the martyrdom of Anne Askew, says:—'*As concerning the Israelites or Jews, I have both seen and known of them in Germany, most faithful christian believers.*' Have we notices of special conversions among the Jews at the time of the reformation?

* A description and explanation of 268 places in Jerusalem and in the suburbs thereof, as it flourished in the time of Jesus Christ.

To these notes we may add a reflection on a statement of Richard Baxter, with which we have just met. Comparing his own Christian character in later years with the judgments and feelings of his younger experience, he says:—‘My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion than heretofore. I was wont to look but little farther than England in my prayers, as not considering the state of the rest of the world; or *if I prayed for the conversion of the Jews*, that was almost all.’ From this it seems fair to conclude that the ancient people of God were familiar objects of the pity and prayers of the Christian church in those times; seeing that even when the conversion of the world was little in this good man’s mind, he was led to at least occasional pleading for the salvation of Israel.

THE DISPERSION OF THE JEWS AN EVIDENCE OF THE ABROGATION OF JUDAISM.

ST PAUL, and St Peter, and St Jude, and generally the rest of the apostles, had two great predictions, which they used not only as a verification of the doctrine of Jesus, but as a means to strengthen the hearts of the disciples who were so broken with persecution. The one was that there should arise a sect of vile men who should be enemies to religion and government, and cause a great apostacy, which happened notoriously in the sect of the Gnostics, which those three apostles and St John notoriously and plainly do describe,—and the other was, that although the Jewish nation did mightily oppose the religion, it should be but for a while, for they should be destroyed in a short time, and their nation made extremely miserable; but for the Christians, if they would fly from Jerusalem, and go to Pella, there should not a hair of their head perish. The verification of this prophecy the Christians extremely longed for, and wondered it stayed so long, and began to be troubled at the delay, and suspected all was not well, when the great proof of their religion was not verified; and while they were in thoughts of heart concerning it, the sad catalysis did come, and swept away eleven hundred thousand of the nation, and from that day forward the nation was broken in pieces with intolerable calamities; they are scattered over the earth, and are a vagabond nation, but yet like *oil* in a vessel of wine, broken into bubbles, but kept in their own circles, and they shall never be a united people till they are servants of the holy Jesus; but shall remain without priest or temple, without altar or sacrifice, without city or country, without the land of promise or the promise of a blessing, till our Jesus is their High Priest, and the Shepherd to gather them into his fold. And this very thing is a mighty demonstration against the Jews by their own prophets; for when Isaiah, and Jeremiah, and Malachi had prophesied the rejection of the Jews and the calling of the Gentiles, and the change of the old law and the introduction of a new by the Messiah,—that this was he, was therefore certain, because he taught the world a new law, and presently after the publication of this, the old was abrogated, and not only went into desuetude, but into a total abolition among all the world, and for those of the remnant of the scattered Jews who obstinately blasphemed, the law is become impossible to them, and they placed in such circumstances that they need not dispute concerning its obligation; for it being *external* and *corporal*, *ritual*, and at last made also *local*, when the circumstances are impossible, the law that was wholly ceremonial and circumstantial must needs pass away, and when they have lost their priesthood, they cannot retain the law, as no man takes care to have his beard shaved when his head is off.

And it is a wonder to consider how the anger of God is gone out upon that miserable people, and that so great a blindness is fallen upon them, it being evident and notorious, that the Old Testament was nothing but a shadow and umbrage of the New; that the prophecies of that are plainly verified in this; that all the predictions of the Messiah are most undeniably accomplished in the person of Jesus Christ, so that they cannot with any plausibleness or colour be turned any other way, and be applied to any other person, although the Jews

make illiterate allegations, and prodigious dreams, by which they have fooled themselves for sixteen hundred years together, and still hope without reason, and are confident without revelation, and pursue a shadow while they quit the glorious body; while in the meantime the Christian prays for his conversion, and is at rest in the truth of Jesus, and hath certain inexpressible confidences and internal lights, clarities of the Holy Spirit of God, and loves to the holy Jesus produced in his soul, that he will die when he cannot dispute, and is satisfied and he knows not how, and is sure by comforts, and comforted by the excellency of his belief, which speaks nothing but holiness, and light and reason, and peace and satisfactions infinite, because he is sure that all the world can be happy if they would live by the religion of Jesus, and that neither societies of men nor single persons can have felicity but by this; and that therefore God, who so decrees to make men happy, hath also decreed that it shall for ever be upon the face of the earth, till the earth itself shall be no more. Amen.

Now if against this vast heap of things any man shall but confront the pretences of any other religion, and see how they fail both of reason and holiness, of wonder and divinity, how they enter by force, and are kept up by human interests, how ignorant and unholy, how unlearned and pitiful are their pretences,—the darkenesses of these must add great eminency to the brightness of that. For the Jews' religion which came from heaven is therefore not now to be practised, because it did come from heaven, and was to expire into the Christian, it being nothing but the image of this perfection; and the Jews needed no other argument but this, that God had made theirs impossible now to be done, for he that ties to ceremonies and outward usages, temples and altars, sacrifices and priests, troublesome and expensive rites, and figures of future signification, means that there should be an abode and fixed dwelling, for these are not to be done by an ambulatory people; and therefore since God hath scattered the people into atoms and crumbs of society, without temple or priest, without sacrifice or altar, without Urim or Thummim, without prophet or vision, even communicating with them no way but by ordinary providence, it is but too evident that God hath nothing to do with them in the matter of that religion, but that it is expired, and no way obligatory to them or pleasing to him which is become impossible to be acted; whereas the Christian religion is as eternal as the soul of a man, and can no more cease than our spirits can die, and can worship upon mountains and in caves, in fields and churches, in peace and war, in solitude and society, in persecution and in sunshine, by night and by day, and be solemnised by clergy and laity in the essential parts of it, and is the perfection of the soul, and the highest reason of man, and the glorification of God.—*Jeremy Taylor.*

THE JEWS AND THE ROMANISTS.

THE following appeal for prayer on behalf of the Jews, is given in the *Jewish Herald* as having been extensively circulated on the Continent by Roman Catholics:—

'The Israelites.

'JESUS—MARY—JOSEPH.

'Thy name shall be called no more Jacob, but Israel'—(Gen. xxxii. 28). 'Take care that thou speakest nothing offensive to Jacob'—Gen. xxi. 24).

'An Appeal for the Prayers of the Faithful for the Conversion of the Jews.

'Prayers are made without ceasing for the conversion of idolaters and schismatics. Other particular families are daily commended to our good works; but there is one nation, one family, worthy of our pity, which too often, alas! we forget to remember in our prayers. These are the unconverted Israelites, better known under the name of Jews. Why should the Jews not also be objects of our pious solicitude? So much the more as the *Holy Family* derive their origin from that nation; and every endeavour for the conversion of that people glori-

dens the heart of Jesus, Mary, Joseph. Let us, then, entreat the Saviour, by our prayers and fasts, to deliver the Israelites of this their hard and stubborn hearts, which prevents their understanding and professing our holy religion, and address to them these consoling words:—

“I will sprinkle clean water upon you, and ye shall be clean from all your filthiness.”* “I will give you a new heart, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh: I will cause you to walk in my statutes”—(Ezek. xxxvi. 25-27). “And all the people of the earth shall see that thou art called by the name of the Lord”—(Deut. xxviii. 10.)

‘THE PRAYER.

‘Lord God of Abraham, of Isaac, and of Jacob, who from among all nations hast chosen Israel to be thy people, and thy privileged heritage, consider the deplorable state in which they are groaning so long a time. They are treated with disdain and ignominy, because they have disowned thy Son, Jesus Christ. Though they do not as yet recognise their error nor their blindness, yet we implore for them thy compassion, O Lord, and thy light; open thy bowels of compassion for the lost sheep of the house of Israel, so that they may return to the fold of the true Shepherd, and the prodigal son find his Father’s house again.

‘Hear, O Lord, our prayers: we unite them with those of their converted brethren, and with the merits of Jesus Christ expiring on the cross, and saying, “Father, forgive them, for they know not what they do.”

‘Lift the veil from their hearts, so that they may acknowledge with us our Saviour Jesus Christ: “Blessed be he that blesseth thee.”—Gen. xxxii. 29).

* These quotations are from the Romish Version.

Intelligence.

SCOTTISH SOCIETY’S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date. 1854.	Place.	Nature of Service.	Speakers.
Nov. 1.	Falkirk, - - - - -	Address, - -	Mr SALKINSON.
“ 5.	Kilmarnock, (King St. U. P. Ch.,)	Sermons, - -	Rev. Mr DICKIE & Mr SALKINSON.
“ 5.	Kilmaurs, (U. P. Church,)	Sermon, - -	Mr SALKINSON.
“ 5.	Lockerbie, (U. P. Church,)	Sermons, - -	Rev. T. HENDERSON.
“ 6.	Glasgow, (Society’s Rooms,)	Prayer Meeting,	Rev. Mr BULLOCK, presiding.
“ 12.	Milngavie, (U. P. Church,)	Sermon, - -	Mr SALKINSON.
“ 13.	Milngavie, (U. P. Church,)	Lecture, - -	“
“ 19.	East-Calder, (U. P. Church,)	Sermon, - -	“
“ 20.	Do. (U. P. Church,)	Lecture, - -	“
“ 26.	Musselburgh, (Bridge St. U. P. Ch.,)	Sermon, - -	“
“ 26.	Do. (Millhill U. P. Ch.,)	Sermon, - -	“
“ 26.	Do. (Congre. Chapel,)	Sermon, - -	“
“ 27.	Do. (Millhill U. P. Ch.,)	Lecture, - -	“

FOREIGN.

ALGIERS.

THE following episode in missionary life will be thought not devoid of interest at present:—

On the 4th 9th month, about 4 o’clock P.M., the town of Alger was agreeably surprised by a thundering voice of cannon sent in by a large man-of-war, and boldly answered by the batteries of the port. The people who first thought it to be ‘the voice of victory,’

indicating the fall of Sebastopol, soon learned that it was only the change of salutes with a British steamer. After a while the noble ship *Royal Albert* came in sight of the many thousands of eager spectators, and, like a weary leviathan, placed herself at a little distance outside the port, about a mile from the harbour. No sooner had she cast anchor, and indicated repose, than a goodly number of superior and inferior officers, naval and

military, came on shore to spend there the night and day following, the time wanted for the provision of coal. Then a most pleasant scene began, which continued unto the time of the strangers' re-embarkation. Wherever one or two Englishmen walked or stopped, hundreds of curious beings followed or surrounded them, all (African as well as European) with the expression of the most cordial satisfaction, friendship, and delight; more especially the French military officer and soldiers, who vied with each other in showing kindness to the welcome and brave warriors of Great Britain. When I witnessed this strange happy fraternization, my heart overflowed with a rapid collection of thoughts and emotions of an indescribable nature, and lifting mine eyes on high, I said, 'O thou most high God, friend and Saviour of souls, thou who dwellest between the cherubim, and governest the universe according to thy sovereign will, and leadest the heart of kings to fulfil thy desire, and nations to promote thy glory on earth, when shall arrive the happy time in which that gallant and polite French nation shall embrace with the same eagerness, and with the same expression of love and cordiality, the British spiritual soldiers, the missionaries of the cross, whom thy children send to distant corners of the globe, to spread the good tidings of salvation among mortal sinners, and never-dying souls? When wilt thou open the eyes of that great, ingenious, and energetic, but, alas! blinded, indifferent, and degenerated nation, and show them that, with the aid of British spiritual weapons, they could not only save their own souls, and procure for themselves eternal peace, in time and eternity, but even conquer more dangerous powers than Russia, and do more good to the world at large, than by chastising the ravenous and ambitious wolf of the North? O Lord, unto us that happy period seems far, far off; but thou knowest best—the power and majesty is thine, thy kingdom rules over all, and in thine own time thou shalt hasten it! As for us, we have thy infallible promise, that every knee shall bow before thee, and every tongue confess thee, and that thou shalt subdue all the enemies of Jesus, thy beloved Son, and put them under his feet.'

Night came on, and put a stop to my observations and reflections, and afforded a little repose to my over-charged mind; but next morning I took with me a number of English tracts and a few New Testaments, and went out to see some of Britannia's sons, and talk to them about matters of more importance than those which at present occupy their mind. On advancing a few steps in the first street, I saw a crowd composed of Moors, Spaniards, Jews, and Arabs (Bedouins), and a great number of Frenchmen, civil and military. In the midst of them I saw two British soldiers, the one

a head taller than all those around him, and the other, a young middle-sized man, both Scotchmen. None of the two understood a word of French, nor any in the crowd a word of English; but, nevertheless, there was a good deal of very expressive signs of friendship, of warm hand-shaking, and even of hearty wishes, which both parties understood by faith, and not by hearing. It was for entirely another purpose than to make an interpreter that I pressed myself into the crowd; but as soon as that little Babylonian congregation heard that I spoke both their languages, there was no choice left for me—I must be an interpreter. The tall Scotsman said, 'I beg you, sir, tell us what these good fellows say.' No less eager and earnest was the request of several Frenchmen, (especially that of two sergeants,) to convey their good wishes to the welcome strangers and allies. When I fulfilled their reciprocal desires faithfully and literally, then the hand-shaking was violently renewed, and the good wishes increased in eloquence and number, and I was kept for a quarter of an hour as a busily jumping interpreter from English to French, etc. I then told the two strangers that I was a missionary, that I wished to talk to them a few words about religion, that whilst every friend of liberty must welcome those who devote their lives to go and fight the Siberian tyrant who threatens to enslave Europe, there is an invisible lion who once enslaved all mankind, and even now 'goes about seeking whom he can devour,' and whom we all must fight with the weapons of the gospel of Christ. No sooner had I said this than I saw what countrymen these strangers were, and that they are worthy of being the sons of religious Britain; for not only did they open ear and heart to my short address, but they said, 'We like much to hear talking about religion, and we are delighted to hear such words of a missionary of our countrymen, and in a place where we would never have expected it.' Ah! what a language! 'We like much to hear talking of religion,' . . . words which, alas! I did not hear for several years. . . . And who spoke thus? Two soldiers! O what were my feelings when I remembered that soon these willing souls shall depart hence, and leave me in the midst of 80,000 sinful mortals, who not only refuse to hear, but who despise and ridicule the word of the living God? There was, however, not much time for reflection, as soon a fresh crowd gathered around us, and the two French sergeants begged and insisted that the two men should go with them to see the principal places and fortifications of the town. The tall Edinburgh man could no longer resist, and after having taken from me a couple of tracts, we shook hands, and left each other, while the young man desired to accompany me, and introduce me to others of his com-

rades, to speak to them, and give them tracts. As we went on talking about religion, the lad sighed, and said, 'Alas! sir, you think no doubt that you talk to a good Christian, because of the interest I take in religion; but I am a prodigal son of very godly parents, who brought me up in the fear and love of God, in a house of instruction and prayer; but I have led of late a dissipated life, and though the Lord preserved me from gross sin and iniquity, still I went about with drunkards and scorners, and neglected prayer, and destroyed time, which I could have employed in reading my Bible, and now, alas! (he sighed heavily) I am by no means prepared to appear before the throne of the great Judge, which may, however, be the case soon, seeing where I go to.' I spared nothing of what words the Lord enabled me to utter on such solemn an occasion, and after having doubled warnings and admonitions, I advised him to read much in the Word of God, and keep close to the throne of grace. Again, I thought how exceedingly few is the number among the thousands of Algerian nominal protestants who would acknowledge such faults, or even think that to spend *useless and prayerless days* was a sin!

After having spent a few hours in company with that young man, he was called away on duty by an officer, and I directed my steps towards the quay in order to proceed on board the ship, and distribute the rest of my tracts there. On arriving at the quay, I met three very young officers (belonging, I think, to the navy), who were the only ones that refused to speak to me among the numerous Britons to whom I addressed myself on that day. But these children of the mixed synagogue could not discourage me after my previous experience, and so I went on towards the vessel. As the hour for weighing anchor approached, and as I arrived in a boat full of people of diverse looks and dress, we were first summarily refused entrance, but as soon as I begged it

in the English language, an officer on board allowed me to come up, and I spent upwards of an hour in that thickly-peopled floating city. The first group of soldiers which gathered around me, and unto whom I spoke a while, were so religiously attentive, and uttered so earnestly the desire of having some tracts, that I could not help putting one into every outstretched hand until I had no more, and unto the other groups that I met afterwards I could give no more than a few words of advice and encouragement. This visit to the ship's inhabitants was very agreeable and encouraging to me; but I fear I have already dwelt too long on this subject, and must therefore abstain from further remark. I wish and pray to the Lord God of Israel to let me live (if it be according to his will and purpose) and see the people unto whom I am sent here give me such a willing ear when I speak to them about Christ as did the British soldiers, and that, like them, they might accept with joy and thankfulness the New Testaments and tracts offered unto them.

Now I am happy to be able to tell you that although the many trials, sufferings, discouragements, and disappointments which I met, taught me not to take shadows for realities, still I have every reason to say that the word of God is making great progress in this place of iniquity, that strong rays of light begin to pierce through the dark clouds that surround us, and that several Jewish families here are seeking the light and fountain of salvation; and I sincerely trust that in spite of all difficulties still in their way, they will be led by an invisible arm in the way they know not of, and that sooner or later they will find themselves on the high road leading to Zion.

As to the Constantine family, the father continues to give strong proofs that he has found Him of whom Moses and the prophets speak, and in the midst of trying privations he keeps faithfully to his post. His children are most interesting, and very willing to be taught.

CURRENT EVENTS AFFECTING THE JEWISH PEOPLE.

An Association has been formed in America, designated the Zion College Association, for the purpose of establishing a University in Cincinnati, of which the Theological Faculty shall be Jewish.

STOCKHOLM, 20th Nov.—In accordance with the resolution of the Imperial Diet, the King has just issued a decree conceding to the Jews the right to settle in every town in the Kingdom.

CONSTANTINOPLE.—*Awful Conflagration in the Jewish Quarter.*—You may perhaps have already seen in the newspapers an account of the awful conflagration which, a few days ago, reduced the greater part of

Ortakeny to cinders. The fire broke out on Wednesday, Oct. 18th, at about four o'clock P.M., in an old house situated in the Jewish quarter. A few engines and a fire brigade were soon on the spot, but so irresistible was the progress of the flames, that before midnight ruin and desolation marked the site of the most densely-crowded locality on the Bosphorus. The whole Jewish quarter, including synagogues, schools, and every private dwelling, became a prey to the unsparring element; and thousands of persons, houseless and homeless, were driven to seek shelter in the open fields, or behind the smouldering walls of their former abodes.

According to the lowest estimation, 1800 *adult male Jews, besides women and children*, lost by this terrific visitation the whole or greater part of their property; and many who were rich and wealthy in the morning, at ten o'clock in the evening had no longer a bed for their wearied frames, nor a piece of bread to still the craving wants of their hungry children. My own house, which by a favourable change in the wind was unexposed to danger, I opened to rich and poor, and numbers who a day before would have thought it a sin to cross my threshold, gladly availed themselves of the refuge my house afforded them. The next day, in order to mitigate the distress of the desponding and helpless multitude, which Mr Schauflier, of the American Board, kindly sent round to the English and other Protestants; and I am grateful to state, that the generous response to the appeal enabled us to dry the tears and gladden the heart of many a disconsolate and sorrowing parent.—*Jewish Intelligence.*

MOVEMENT TOWARDS JERUSALEM.—A letter from Stuttgart (Wurtemberg) of Nov. 18, says:—It may be remembered, that a very numerous society was formed here some time since of persons who, from purely religious motives, propose to emigrate to Palestine. This society denominated itself 'The Society for the Gathering together of God's People in the Holy Land.' It has just presented a petition to the Germanic Diet to the following effect:—'The society prays the Diet to ask the great German States to address a demand to Sultan Abdul Medjid requiring, 1st, a grant of land in Palestine, upon which the society may found a colony; 2nd, that the society may have the right to administer the civil and religious affairs of this colony according to their own ideas, that is, conformably to the word of God; 3rd that the persons and property of the colonists may be protected against any arbitrary proceedings on the part of the Ottoman authorities, and against all oppressive taxes; 4th, that the colonists may be exempted from military service; and, 5th, that all the colonists may have equal rights, whether they may have been formerly Catholics, Protestants, Jews, Turks, or of any other religion.'—*Daily News.*

THE JEWS IN SYDNEY.—From the best statistical information, it would be found that the synagogue had been established in Sydney for twenty-three years. The number of congregants who attended divine worship in the synagogue was 500. The number of Jews in Sydney, according to the census of 1851, was 633, and in the country districts 34, which, with the probable increase since that period, would now make the number 1,267. The annual expenditure of the synagogue is as follows:—salary of Chief Rabbi, £600; reader, £100; assistant reader, £150; secre-

tary, £120; slaughterer and inspector of cattle, £125; for synagogue-keeper, £35; expenses of burial ground, £30; casual relief to poor, £70; incidental expenses, £240; making a total of £1,770. The annual income of the synagogue is derived from seat rents, which amount to £750. Deficiency to be raised by voluntary contribution, £1,020. The Jewish charitable institutions, supported by voluntary contributions, are—the Philanthropic Institution, for assisting and supporting indigent Jews, established in 1853; subscriptions from the commencement to this time, £4,337 6s 6d; annual subscriptions, about £375; relief paid weekly, £6 2s 6d. Ladies' Dorcas Society, established in 1844, for the purpose of granting relief to distressed Jewish families; subscriptions from its commencement to the present time, £796; present annual subscription, £40. Jewish Orphan Society, established in 1850, for the maintenance, education, and apprenticing of Jewish orphans; subscriptions from its commencement to the present date, £363 10s 8d; annual subscriptions, £140; monthly expenditure, £5 10s. Educational and scientific institutions—Jewish Library, established 1848; the library consists of about 600 Hebrew and English standard works; subscriptions received, £250. Hebrew Grammar School; amount subscribed for its erection, £1,583; of this, £1,000 has been expended in quarrying and preparing the stone for the erection of a suitable building on a piece of ground granted for that purpose by Her Majesty's government. The statistics showed clearly the charitable and benevolent character of the Jews; besides which, they largely contributed to the institutions of all Christian denominations. It was with great pleasure that he had seen reported that the amount collected on the late day of humiliation and prayer, in the synagogue, for the relief of the widows and orphans of soldiers and sailors killed during the present war, was larger than any other collection raised in any one of the Christian churches throughout the land, amounting to upwards of £360.—*Speech of Mr Nichol, in Sydney Legislative Council—Colonial Times, September 8.*

PRUSSIA.—At Cologne, in the garden of the palace of the Archbishop, an ancient Jewish grave-stone has been found, bearing date 157. This corresponds with the Christian year 396, and proves that at that time Jews resided in this old city. The synagogue of Cologne belongs to the oldest of the Occident, those of Worms and Tolado being the most ancient; and the legend tells that at the trial of Christ before the Sanhedrim of Jerusalem, they had voted for his acquittal.—*Asmonean.*

RUSSIA.

Russian Fugitives.—The following is from

Memel, dated the 23rd ult. :—‘At the request of a Jewess recently married, and whose husband wished to desert her, search was made on board the British schooner, *English Maid*, where a Jew, but not the one sought for, was found and arrested. The schooner, then on her way out, was allowed to depart. Further search was then made on board the English Hull steamer *Black Eagle*, and there 18 Jews, and with them some women and children, were discovered. These were all fugitives from Russia, and some were subject to military servitude. The runaway husband was likewise discovered. All the Jews, with the exception of one who escaped, were arrested, and will probably be delivered over to the Russian authorities. None of them had passports. The *Black Eagle*, prevented from quitting the port at her regular time, sailed this day, after Mr Herstlet, the English vice-consul, had given in a declaration that he would not hold himself responsible for the consequences that might result from this irregular proceeding.’ It will be seen from this, that Prussia is performing her duties as well as her obligations to Russia with all possible vigilance. The cruiser left Memel on the 23d, steering northwards.

The *Times*’ Prussian Correspondent hereupon makes the following illiberal observations :—

‘Most of the party were Russian Jews, who had run away from holy Russia to avoid the new military levies; for even in that favoured country, as everywhere else, the spirit of the Maccabees is extinct in Israel.’

These remarks called forth the following short but well-timed answer :—

To the Editor of the Times.

Sir,—In your paper of to-day, your Prussian correspondent remarks, that, ‘in Russia, as everywhere else, the spirit of the Maccabees is extinct in Israel.’

Is it in human nature voluntarily to sacrifice life and liberty for a sovereign who, forgetting that it is one of his primary duties to protect honest industry, has vexed an industrious portion of his subjects with barbarous and unreasonable imposts, conscriptions, and ordinances.

No one reproaches Christian Poles for not wishing to defend the empire of their oppressor; why, then, should the Russian Jews, who are nearly all Poles either by birth or descent, be stigmatised as cowards for what is patriotism in their Christian brethren?

Napoleon counted many Jews among his ‘braves;’ and among the names of those who died for liberty on the barricades of Paris, in 1830, may be found those of more than one Jew. Yours very obediently, JUDÆUS. LIVERPOOL, August 30th.—*Jewish Chron.*

AUSTRIA.—STATISTICS OF THE JEWS.—

According to official accounts, the state the population in the year 1848 was follows :—

Gallicia, - - - -	313,
Hungaria, - - - -	228,
Bohemia, - - - -	71,
Moravia, - - - -	37,
Woywodina, - - - -	13,
Buthowinn, - - - -	11,
Transylvania, - - - -	6,
Venctian States, - - - -	4,
Lower Austria, - - - -	4,
Coast Land, - - - -	3,
Lombardy, - - - -	3,
Schlerien, - - - -	2,
Croatia and Sclavonia, - - - -	2,
Tyrol and Voral Mountain, - - - -	
Military Border, - - - -	
Dalmatia, - - - -	

Total, - - - - 704

Considering the present state of the population, the number of Jews may be estimated at one million.—*Wertheimer's Jahrbuch*

THE JEWS IN AUSTRIAN ITALY.—At the beginning of the last century, the Jews in Lombardy laboured under very heavy restrictions. A mitigation of their servitude was effected by the repeals issued in May 1708, May 1781, July 1786, January 1791, and November 1791. Under the French the equalisation was perfect and unexceptionable. The restrictions imposed at the introduction of Austrian rule affected the value of Jewish witnesses, as well as their eligibility to the professions of notaries and apothecaries. To municipal and criminal offices, however, Jews have not unfrequently been elected in the latter years (as at Venice, Rovigo, Mantua), and a Jew even became *Presidente di Consorzio* at Venice. In government officers, several Jewish families are found in the railroad service.—*Ibid*

ST PETERSBURG, September 13th.—**MADE FARMERS IN RUSSIA.**—One of the efforts made by government to reduce the hands withdrawn from agriculture to the purposes of war, is the colonisation of Israelites. The wide steppe in the government of Jekaterinoslav is now peopled by five hundred families of Jewish agriculturists. The first settlement of a Jewish colony was made in 1843, and in the circle of Alexander. The government promised those that became settlers many privileges, and Jewish merchants induced 150 families of their co-religionists to do the same. The colony of Bobriniek. The colony did not thrive at first, but fared better when under the management of the chief German colonists, who distributed German colonies, who distributed German colonies among them as instructors. This plan has been successful. Besides their inexperience at first, the settlers had to contend with epidemic diseases and failure of crops.

latterly good harvests have remunerated them. The Jewish women, too, have learned how to manage a garden and dairy. The proportion was one German to ten Jewish farms in each colony, and the Jews have now adopted the German system of farming. —*Allgemeine Zeitung.*

TURKEY.—The following letter, addressed to the Chief Rabbi of Paris, by Dr Albert Cohn, has appeared in the *Jewish Chronicle*:
‘Constantinople, Aug. 17, 1854.

‘Rev. Sir,—The Lord has watched over me, and blessed my journey. On Tuesday I had the honour of being the whole day in the imperial palace with Mehemet Keproth Pasha, the grand vizier, and Reschid Pasha, the Minister for Foreign Affairs, and the most influential man in the Turkish empire. I subjoin the following decree:—

“All the rights, privileges, immunities, etc., which are now enjoyed by all Christian communities, - or which may hereafter be granted to any Christian community, established within the Ottoman empire, are by this decree granted to the Jews, because the paternal heart of His Imperial Majesty, the Sultan, will never allow that the least distinction shall ever be made for the future between the various non-Mussulman subjects of his empire.”

‘Now, whether Christian England and France obtain new privileges for their co-religionists, or if ultimately Russia should wrest from the Porte new concessions for the Greek Church, they will unwittingly favour us as much as themselves.

‘On the 20th instant I shall have the honour of being solemnly received by His Imperial Majesty, at the palace of Chereigan, as I am desirous of hearing the confirmation of the above from the Sultan’s own lips. Reschid Pasha thanked me, in the name of

his sovereign, for all I have already done for his Jewish subjects. His Highness Ali-Ghalib Pasha, the son of Reschid Pasha, who has lately married the Sultan’s daughter, Sultana Fathma, having invited me to visit him at his palace, I went and conversed with him for more than an hour, during which time he promised to exert all his influence to promote the well-being of our brethren.

‘I have established a committee composed of Eastern and European Jews, which during its sitting has voted 18,000 piastres annually, for the period of three years, to establish a school, which shall be attended by three professors of Hebrew, one of Turkish, one of Italian, and one of French. If successful, two other schools will be established in the course of the year; and half of the funds necessary for the purpose was immediately granted.

‘I cannot sufficiently praise the Austrian authorities for their aid, most Jews there being under the protection of Austria. Nevertheless, Mr Benedetti, the *chargé d’affaires* of France, came to see me, and also offered his support; only there are but very few under the protection of France, perhaps five or six; while under that of Austria there are thousands.

‘At Smyrna, also, I have established a school, at first for forty children; but if, after three months’ trial, it should succeed, the number will be increased.

‘The official documents on the subject will duly appear in the columns of the *Journal de Constantinople* for the 19th and the 24th of August. On the 21st I shall quit Constantinople; on the 1st of September I hope to be at Vienna, and on the 8th in Paris.

‘ALBERT COHN.’

THE TWO RABBIS.

RECLINING in the shade
Of Salem’s broken tower,
Two Rabbis were conversing
At evening’s twilight hour.
They spake of all the splendour
That now had passed away,
And the glory of their city
That all in ruins lay.

‘Behold the hill of Zion!
(Saith one) upon the brow,
Where God’s own people worshipp’d,
A fox is running now.’
And Eliezer’s mournful tears
Bedew’d his pensive eye,
But Rabbi Joseph calmly smiled,
As saints may smile on high.

‘Oh, Rabbi, wherefore dost thou smile
 At Zion’s desecration?’
 ‘Nay, wherefore weep, when God’s own Word
 Receives its vindication?’
 ‘I wept, because that fox I saw,
 God’s ever sure decree
 Is all fulfilled, and desolate
 Fair Zion is to be.

‘Oh! would mine eyes were fountains,
 That I might weep away
 O’er Zion’s fall, and move my God
 To turn his wrath away!’
 ‘But, Rabbi Joseph, answer now,
 What moved thine ill-timed glee,
 When all fulfill’d God’s threatenings
 Upon our land we see?’

‘Rabbi, these eyes behold indeed
 The awful doom fulfill’d,
 Ay, to the letter that our God
 In holy vengeance will’d.
 But He, as *merciful as just*,
 The great, the mighty Lord,
 Has promised Zion’s glory
 Shall one day be restored !

‘He *threaten’d* that the fox should run
 On Zion’s holy hill;
 He *promised* also that the Jews
 Should be His people still.
 Oh, Rabbi, dry thy doubting tears;
 Our God, the Mighty one,
 Hath never breathed a threatening
 That hath not all been done.

‘And He delighteth not in wrath,
 But rather loves to show
 Mercy, than judgment, unto us,
 His erring flock below.
 Rejoice, rejoice Jerusalem;
 Rejoice, ye mourning ones!
 (Thus saith the Lord), “I’ll comfort you,
 As mothers do their sons.

‘Holy your city shall be call’d;
 A shadow from the heat;
 A place of refuge, and in storms
 Of rain a sure retreat.
 Cry out and shout, O Zion,
 Great let thy gladness be;
 The Holy One of Israel
 Returns to comfort thee.”’

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

CONVERSIONS AMONG JEWISH CHILDREN IN FORMER DAYS.

'The children crying in the temple, and saying, Hosanna to the Son of David.'—(Matt. xxi. 15.)
'Lift up thy hands toward him for the life of thy young children.'—(Lam. ii. 19.)

Who has not read the simple and touching story of 'The Jew and his Daughter?' A dying child, who had got some glimpses of Immanuel's countenance, led her aged father to seek Him, and to find Him; and was blest thus to lead him to the Rock of Ages, only a few minutes ere she herself took flight for glory. But other accounts are not less instructive.

In 1757, a most useful minister, Mr Risdon Daracott, of Wellington, in Somersetshire, thus writes to Dr Gillies, of Glasgow:—"You have surely heard of G——, the Jew. He is a person of immense fortune. What think you of the grace of God coming into his family? His *youngest daughter* is, it seems, a real convert to vital Christianity; and, by her letters, has had some happy influence on her sister, who is married to a nobleman. Mr G. has a son, about *twelve years old*, on whom he bestows a great deal of learning. One day the child said to him, "I thank you, papa, for giving me such an education; but I'll be a minister, and preach the dear Lord Jesus Christ, my sister's Saviour!" Upon the death of a favourite servant in the house, this young person came down in the morning with this question to the servants: "Is he dead?" They told him that he was. "Now," said he, "I charge you that none of you tell papa or mamma of it. I'll tell them myself, and I have a particular reason for it." So he went into the room where Mr and Mrs G. were, and, with the greatest solemnity, addressed them as follows: "Your favourite servant is dead—he is gone to appear before God's awful tribunal; and there you, papa, and you, mamma, must stand too; and if you are not found in Christ you must be eternally miserable for all your money!" And then he withdrew.'

Thus writes Mr Daracott. But there is a narrative of Three Jewish Children in Prussia, which deserves to be well known. It shows so evidently that divine grace is strong, stronger than earth, stronger than hell. It shows us young souls overcoming the world, because 'greater is he that was in them, than he that is in the world.'

THE STORY OF THREE JEWISH CHILDREN WHO ENDURED AS SEEING HIM WHO IS INVISIBLE.

About the year 1717, in Berlin, the capital of Prussia, there lived a Jew, named ISAAC VEITS. He had three little girls. Jewish children play like other children, and will so do even in the happy days when the glory returns to Jerusalem. (Zech. viii. 5.) It happened that these three little girls, playing in the street, got acquainted with the children of a Christ-

tian, who lived in a garret above them. This Christian was truly what he professed; he and his wife had been born again, and washed in the blood of Jesus, and they delighted to bring others to the Saviour whom they had found. Accordingly when the Jewish girls used to come up stairs with their playmates, they were kindly invited to come in, and were even present at the family worship of this Christian family, and listened to their hymns of praise. At this time, the age of the eldest girl, whose name was Sprintz, was twelve; her two sisters were named Guttel and Esther, the one being ten, and the other only eight years old.

One day they all spoke to the good soldier's wife, telling her that they wished to be Christians. It seems the Holy Ghost, who leads into all the truth, had been teaching them singly, showing them their need of a Saviour, renewing their wills, and persuading and enabling them to receive Jesus as their own Saviour. Nothing would satisfy them but that the soldier's wife should take them to see and speak with Mr Kahman, the Lutheran minister of St Mary's Church, in Berlin. She did as they desired, leaving them to talk with the minister alone. And, now, the fire which God had kindled began to burst forth.

The eldest of the three, Sprintz, told Mr Kahman how she and her sisters had felt, and said that they had now come to seek his protection, '*because they had a great desire to have part with Jesus of Nazareth, the true God, who died for them.*' She added, that it was nothing but sincere love to the crucified Saviour that had constrained them to leave their parent's roof. The minister, however, surprised at this extraordinary sight—three little girls, of their own accord, leaving all for Christ—began to think that they had been ill-used by their parents. He, therefore, advised them to go home again, and to be very obedient. Upon this, all three flung themselves at his feet, begging him to receive them, '*in the name of Jesus, whom they loved and adored.*' They said, again, that nothing in the world had led them to leave home but their desire to be Christ's children. They all declared, '*We are resolved rather to die than to leave our Jesus.*'

The minister now agreed to take them into his house; and then sat down and wrote an account of the matter to the king, who was in the city, asking him if the parents should be allowed to interfere with their children. He had scarcely done this, when the parents, missing their children, began a search for them all over the town. After some time they were directed to Mr Kahman's house. No sooner did they enter than they demanded their children. But he calmly told them what had happened, and what he had done; and, while the parents were still with him, there arrived, from the king, four ministers, whom he had sent to inquire into the whole matter.

It was next arranged that the children should be examined by these four commissioners, but that the parents should be so near as to hear every word without being seen. The three little girls were then brought in, and again told their desire not to go home, but to '*become Christians and children of eternal salvation.*' But what did they know of this salvation? They could not read; they never had been at any such school as our young people are privileged to attend; how could they know about salvation? They were asked, and in reply repeated very solemnly the Lord's Prayer, many hymns, and many passages out of the New Testament. The youngest of them, little Esther, repeated the chief articles of the Christian faith. They said they had learned most of these things

when at play with the children of Christians. Yes, he who shall teach savingly the 'boys and girls that shall play in the streets' of Jerusalem (Zech. viii. 5), had taught them in the midst of their recreations.

They were then told that they would meet very much to try them if they became Christians: nay, that even Christians might despise and forsake them, and they would have to work very hard to procure a livelihood. Upon this, they all said, that '*they would work till the very blood spurted out of their nails, if only they might be made children of eternal salvation: and if they were not happy in this world they would be so in the world to come.*' They were asked, 'but would you not rather live comfortably? Your father and mother will take you home, and they have fine clothes got ready for each of you?' They replied, '*the clothes must remain in the world, but we wish to be children of salvation.*' Thus far they had stood unmoved. But, now, their parents were brought in. Their parents spoke to them with tears, kissed them tenderly, and asked them to return back. The children were amazed, and wept much; but still they were steadfast. Above all, Guttel, whom her mother pressed very much to go home with her, answered, '*No; but rather you, mother, ought to become a Christian too.*'

They then sought to hide themselves behind the ministers; but the ministers, in order the more effectually to prove them, pushed them back, saying, 'they did very ill to be unkind to their parents who felt such love for them.' Still they were not moved; though they showed great bashfulness before their parents. Their mother used other means; she showed them her breasts which they had sucked, and implored them to remember the duty they owed to her and to their father. Their father, too, on his part, began to sigh and weep, and lift up his hands to heaven, upbraiding them with undutiful conduct. But the Lord, who has commanded obedience to parents '*in the Lord*' (Eph. vi. 1), and who has said, that if we love even father or mother more than Him, we are not his disciples—(Matt. x. 37)—that same Lord was all this while, by his Holy Spirit, keeping the hearts of these little ones. The mother, who was a very talkative woman, at length gave way to anger, threatening them with punishment for obstinacy and disobedience, summing up all by *pouring out her curse upon them*. All this was very terrible to the helpless children. They continued to say that they still loved their parents, and were sensible of their duty to them; only they could not give up Christ by returning home with them. Blessed children of faithful Abraham! ye '*endured as seeing him who is invisible.*' (Heb. xi. 27.) Your names are now on the same roll with the elders who have '*obtained a good report by faith.*'

The parents being removed, this question was put—'If your father and mother would turn Christians would you be content to go back with them?' At this question their countenances all of a sudden changed, not unlike the sun when it shines out after the clouds are dispelled. They replied, with uncommon satisfaction, that '*then they would go home with all their hearts, and suffer any tribulation.*' But they added, '*that they would not otherwise go home, for they loved Jesus above all other things, and would follow him.*' They said, too, '*You may put us in a spin-house; we will be quite willing to labour there.*' '*And the child, Esther, added—'And if you will give me nothing, let me die of hunger, or cut off my very head, I would rather lose my life than be separated from my dearest Jesus, who died for me. If you refuse me, he is ready to take me into his arms. I will die and live with him.'*

Dr Jablonski, one of the ministers, relates, that none present could now refrain from weeping; all was spoken with so much earnestness, and so amazing did the grace of God appear—'out of the mouths of babes and sucklings he was perfecting praise.' Yes, were not these true successors of the blessed crowd of little ones that followed Jesus in the temple, and cried, '*Hosanna to the Son of David!*' However, the parents were once more allowed, for some hours, to deal with the children alone. But no sooner did these three witnesses for Christ come back to the room where the ministers were, than they ran to them again, threw themselves at their feet, and entreated to be allowed to remain. The parents then went away.

When the King of Prussia had heard the whole matter, he gave orders that the children should be protected, and instructed as they desired. Accordingly the kind pastor, Mr Kahman, kept them in his house, and began to show them the way of God more perfectly. At this time none of them could read; but they knew the word 'Jesus' when they saw it in a book, and often they would turn over a whole book in order to come upon that name. To them '*His name was as ointment poured forth.*' (Song i. 2), for they were true daughters of Jerusalem.

They one day told Mr Kahman that *they knew of some other Jewish children who felt as they did*, but who could not escape from their friends.

Their parents were allowed to come and see them whenever they pleased; but we do not know whether or not there ever was any change on the parents.

Some years after this, the three sisters were baptized at Berlin. Their baptism had been delayed a long time, in order that all might have proof that their faith in Jesus was genuine and intelligent. We have no further accounts of them after this. No doubt the Lord thought it best to hide them from the gaze of men that they might not grow proud; while, at the same time, he preserved the record of their faith and love. Let us not disdain to be followers of them, as they followed their father Abraham's faith—that faith which he showed when he left Urr of the Chaldees at the call of God; and so we, too, shall inherit the promises.

If any one who reads this narrative shall, in like manner, give up, 'for Christ's sake and the gospel's, house, or brethren, or sister, or father, or mother, or wife, or children, or lands' (Mark x. 29), that person, whether he be Jew or Gentile, shall be a hundred times happier in this world, even if persecuted, and in the world to come shall find eternal life when the Lord Jesus returns and causes the 'meek to inherit the earth.'

RABBINISM AND ROMANISM.

POPERY says—

The Bible is not the only rule of faith. The Church is to determine what is to be believed.

2.

✠ The traditions of the Fathers and decrees of General Councils, are to be received as authoritative and binding.

3.

The Pope, or at least the Pope along with a General Council, is infallible.

JUDAISM says—

The Talmud and the Cabbala are as good authorities as the Bible. Nay, the Talmud is wine, but the Scriptures, taken by themselves, are only water.

2.

All the traditions of the Rabbis are to be implicitly believed and followed.

3.

The Rabbis and the authors of the Talmud cannot err.

POPERY says—

4.

The laity ought to be guided by the priests, and have no right of private judgment. We will excommunicate them, if they judge differently from the interpretations of our holy mother, the Church.

5.

It is not safe to give the people at large the plain text of Scripture. And the prayers must be read in Latin, not in the vernacular tongue.

6.

There is great merit in giving alms, and in prayers, pilgrimages, and other good works.

7.

There is a purgatory. The best of men must be purged after death, instead of at once entering into heaven.

8.

No man can be sure of salvation till the very hour of death. Therefore he must try to make his vague hope somewhat surer by every means which the priests and the Church choose to point out.

9.

It is right to pay the priests for the Confessional, saying Mass, etc.

10.

Prayer for the dead is useful to free the souls from purgatory. Therefore, after you die, we will pray for you, if you pay us for doing so.

11.

Prayers to dead saints and to the Virgin Mary are of great benefit in time of trouble.

12.

Worship may be paid to images and pictures; yet not exactly to them, but only to what they represent.

13.

Pilgrimages to holy wells, to holy places, and above all, to the Holy Sepulchre, are meritorious.

14.

Kiss the crucifix, and exalt it everywhere, yet pretend that you do not adore it, but him who died on it.

JUDAISM says—

4.

It is the commentators, Jarchi, etc., that are to settle the meaning of Scripture, and not private judgment. We will fulminate our *Herem* against you, if you interpret passages differently from us.

5.

The plain grammatical sense of Scripture is to be taught to few. And we must never use any but Hebrew prayers, however few may understand them.

6.

'Alms deliver from death.' There is merit to be stored up by prayers, pilgrimages, feasts, and fasts. 'Touch not, taste not, handle not.'

7.

The Jew after death must undergo a trial of fire, and roll under the earth to the valley of Jehoshaphat.

8.

No Jew in this life can come to a settled hope of acceptance; wherefore, he must use every means that the Rabbis choose to appoint to make his hope surer.

9.

The Rabbis require a present for giving you advice, praying for your dead friends, etc.

10.

'May God remember the soul of my honoured father, A. B., who is gone to his repose; for that I now solemnly vow charity for his sake. In reward of this may his soul be bound up in the bundle of life.' This is a prayer at the Feast of Tabernacles.

11.

Every Jew ought to pray over the graves of the saints, asking them to intercede with God for him. It is right also to plead the merit and services of our Rabbis, and our father Abraham, Isaac, and Jacob.

12.

On the evening of the Day of Atonement, Jews must pray to the Shecinah in the moon, yet not as if to the moon.

13.

Pilgrimages to the tombs of Rabbis, such as Marona, and to the Holy Land, and offering prayer at the stones of the Temple wall, are acts of high merit.

14.

Adore the Torah—kiss it, and yet not as if it were anything itself, but on pretence of adoring the Giver of it.

POPERY says—

15.

Read much of the Gospels, little of the Epistles, and do not encourage private reading of Scripture. If any read much of the Bible in private, he is a heretic; but if he read much of the *Fathers*, he is a good son of the Church.

16.

Keep the Sabbaths after forenoon service is over, by being gay and merry, and going to the theatres, etc.

17.

Christ will receive those who make themselves holy before they come, that is, who recommend themselves to Him by their works, and their fidelity to the Church.

18.

It is lawful to put a *baptized* man, woman, or child, to death, if they renounce the true Church.

19.

There is no salvation out of the Church of Rome.

JUDAISM says—

15.

Read much of the *Law*, and the Histories, and the Psalms, little of the Prophets. If any read much of the Scripture, he is an *Epicurus*, that is, a heretic or infidel; but if he study much of the Talmud, this is meritorious.

16.

Keep the Sabbaths, when not occupied in Synagogue worship, by eating and drinking more than usual that day, taking three meals, and by walking about in gaiety, and calling on each other.

17.

It is not with pardon that Messiah has to do. He is to reward his faithful people who are pardoned already by their alms, fasts, and prayers.

18.

It is right to persecute, even to death, any Jew who becomes a Christian.

19.

'Heretics and Epicureans go down to hell, and are judged for ever.'

—*Appendix to Bonar and M'Cheyne's Mission of Inquiry.*

JEWISH CUSTOMS IN RELATION TO THE DEAD.

ABOUT eight minutes after the soul has departed, the face of the deceased is covered; during these eight minutes, the corpse must not be touched; then a feather is laid on the upper lip; and when the watchers perceive that the breath is entirely gone, all present make a small rent in one of their garments, which, however, may soon afterwards be mended; and say the following blessing, 'Blessed art thou, O Lord, our God, King of the universe, the righteous Judge.' All Jews when they hear of the death of another Jew say the same. When the corpse has remained about an hour, on the bed, the following is repeated three times, 'O house of Jacob come, and we will walk in the light of the Lord. The almighty and eternal God hath spoken, and proclaimed to the earth from the rising of the sun to the setting of the same. He shall enter into peace; they shall rest in their beds; for dust thou art, and unto dust shalt thou return.' The corpse is then taken and laid on the floor, with its feet towards the chamber door. A little bundle of straw, or a pillow, is laid under the head—the hands and feet laid in a straight position; and the body covered with a black cloth. A pewter plate, with salt, is placed on the breast; a basin with clean water, and a towel are placed by it; and a lighted candle at the head. The water and towel are left there for seven days; and the candle or lamp for thirty days. All the water that was in the house when death took place is poured away, as well as that in the next three houses on either side.

The relations, from the moment of death until the interment, are called *Onenim* (אֲנִינִים) the afflicted; and as such are to abstain from meat and wine. They are also exempt from saying the daily prayers and blessings, from all ceremonial observances; and even from responding *Amen* when the blessings are repeated in their presence. They are allowed to go out, and attend to the preparing for the funeral. They are also allowed to attend to their personal cleanliness.

The hour of interment is fixed by the officers of the Synagogue, which must

be, if possible, within twenty-four hours after the death. The way in which the demise and funeral were usually made known was the following: A Jew paraded the Jewish locality, holding in his hands a kind of copper money box. The peculiar sound of the box when shaken was at once recognised; and the Jews flocked around the bearer, making their inquiries, and casting in whatever they pleased. This mode is now discontinued; the announcement of the event is only made known in the Synagogue; when the *Chazan* stops in the midst of the service, and mentions the name of the deceased and the hour of the funeral.

The shrouds being ready, the corpse is then washed. It is laid on a plank, which is called the purifying board, with its feet towards the door. A clean sheet is laid over it, whilst the under linen garment is rent through, from the breast downward, and taken off. It is then washed with *luke-warm* water. The quantity of water must not be less than nine *cabbins*, or about nine English quarts. The water is poured upon the sheet, with which the corpse is cleansed, as it is forbidden to touch a dead body with the hand. The washing must commence from the head, and so downward to the feet. When the whole body is washed it is laid on its back, and the nails of the hands and feet are properly cleaned with a kind of pin made for the purpose. During these operations, as well as the following, no part of the corpse is uncovered.

The washing being thus finished, the body is now to pass under the ceremony of *Taharah* (טהרה) purification. The operators wash their hands in clean water, and wipe them very dry with a towel. Four persons now hold a clean sheet over the corpse—the wet sheet is removed, and nine *cabbins* of clean *cold* water are poured upon the bare body, commencing, as before, from the head downward. Previously to pouring this water of purification they are to repeat as follows: ‘And he poured of the anointing oil upon Aaron’s head, and anointed him to sanctify him. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. And ye shall be holy; for I, the Lord, your God, am holy.’

“Purification! Purification! Purification!”

‘The body is then well dried with a clean sheet. When the cap is put on the head, they say the following: “And he put the mitre upon his head.” When they place it in the coffin, they say, “May he go to his appointed place in peace.”’

The purification board is then carefully cleaned and dried; and also the water spilt on the ground must be well dried. The water used for the purification must not be poured out where human beings might pass over it, but carefully lodged in a secluded place.

The coffin is generally made by Jews, and is exceedingly simple. It consists of only deal boards, merely smoothed and screwed together without any adornment. No distinction is made between the rich and the poor. The corpse is dressed—according to the Jewish custom, with a cap, breeches, shirt, neckcloth, a kind of surplice, and girdle—all of which are made of linen or common white cotton. Lastly, the *Talith* is put on the head, with one of the fringes torn. In Great Britain, however, this custom is not observed. The general way of dressing the dead, is, after putting the cap on its head, to place a sheet in the coffin, and wrap it over the corpse as a mantle; and then put on the *Talith* in the same way as the deceased used to wear it when alive. A small quantity of Jerusalem earth is then placed with the dead.

Before the coffin is removed, the relations and friends of the deceased are admitted to pay it their last visit. The face and feet are uncovered, when each, alternately, takes hold of the large toes of the feet, and asks his pardon for every injury they have done to him; and beg his favourable mention of them in the other world. The mourners are now present—who are, parents for their children, children for their parents; husband and wife for each other, and brothers and sisters for each other. The Rabbi stands on one side of the coffin, and the mourners approach in succession, on the other side, leaning on it; when the Rabbi takes a knife and cuts the edge of the upper garment, near the neck, and then tears it about a span further—which is *Keringah* (קרע), rent. This is always made on the right side of the garment, and either in the coat or waist-

coat of the male ; but at the death of a parent, it is made on the left side, and in all the garments the mourner may have on, excepting the under linen garment and overcoat or mantle. This rent may be stitched up after the seven days of mourning, and properly repaired after the thirty days—except at the death of parents ; then it can only be stitched up after the thirty days, but never thoroughly repaired.

The coffin being now closed, and covered with a black cloak, the corpse is carried to the grave, when the funeral procession follows. No female is permitted to join. In olden times females formed a separate procession ; and lamentations were chorally sung by them and the males. The females and the music are now, however, entirely dispensed with. As it is considered a meritorious act to assist in the interment of the dead, the Jewish funerals are generally numerous ; and every one is expected to aid, were it but for a few steps, to convey the deceased to his last resting-place.

When they arrive at the burial-ground, the coffin is carried into a hall, built for the purpose, called *Beth Chaim*, (בית חיים) *i. e.*, house of the living. The coffin is then opened to see whether anything has been displaced ; if so, it is adjusted. The lid being again closed, the Rabbi repeats a prayer on the occasion. The corpse is then carried on a bier towards the grave. When they have advanced a few paces, they put it down, and all present say as follows—‘ Blessed art thou, O Lord our God, King of the universe, who hast formed you (*the dead*) in judgment ; fed and cherished you in judgment ; and killed you in judgment ; and knowest the number of you all in judgment ; and, in a future time, wilt cause you to live again in judgment. Blessed art thou, O Lord, the restorer of life to the dead.’ The corpse is then carried forward to the grave, which lies from north to south ; and, whilst it is lowered into the earth, those present say, ‘ Let it come in peace to its appointed place.’ Returning from the grave, each plucks some grass and says, ‘ They shall spring forth from the city, as the grass of the earth ;’ after which they wash their hands at a pump, which has been erected for that purpose, and say, ‘ He (*the Messiah*) will swallow up death for ever ; and the Lord God will wipe away the tears from off all faces ; and the rebuke of his people will he remove from off all the earth ; for the mouth of the Lord hath spoken it.’

Should many burials occur quickly after each other in the same family, the nearest surviving relation takes a padlock and locks it, and lets it down with the coffin into the grave, then throws away the key to another part of the ground. This is done to arrest the mortality in the family.—*Mills’ British Jews.*

Intelligence.

SCOTTISH SOCIETY’S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date. 1854.	Place.	Nature of Service.	Speakers.
Nov. 5.	Cumnock, (U. P. Church,) - - -	Sermon,	Rev. JOHN SYMINGTON.
“ 5.	Do. (Congre. Chapel,) - - -	Sermon,	“ “
Dec. 3.	Newarthill, (U. P. Church,) - - -	Sermon,	Mr SALKINSON.
“ 10.	Bothwell, (U. P. Church,) - - -	Sermon,	“
“ 17.	Bellshill, (U. P. Church,) - - -	Sermon,	“
“ 17.	Alexandria, (U. P. Church,) - - -	Sermon,	Rev. THOMAS PULLAR.
“ 24.	Glasgow, (Lesser City Hall,) - - -	Sermon,	Mr SALKINSON.
“ 31.	Lochwinnoch, (U. P. Church,) - - -	Sermon,	“

FOREIGN.

ALGIERS.

No mission to the perishing of any nation or class can remain isolated or exclusive. To attempt making it so would be wrong alike in point of duty and sacred policy. The Jewish mission contemplates preaching to the Jew first; but, in the very endeavour to reach the lost sheep of the house of Israel, you cannot fail to find opportunities to do good also to the Greek. And if the wanderers of any name are brought back to the fold, the result demands gratitude and joy.

An occurrence in the history of our mission at Algiers serves to illustrate this remark. On the recommendation of our missionary there, the Directors of the Scottish Society have for a short time back been employing, at a small salary, a converted Roman Catholic priest in prosecution of varied Christian labour, under the missionary's eye. His story, as connected with our station in Algiers, is interesting. Mr J. B. Campazzi is a native of Piedmont, and member of a family of some consideration there—inheriting, by right of his mother, some landed property in the country—of all maintenance from which, however, he is at present deprived by his father's animosity against him. He was educated by his father to the Romish priesthood, and officiated for a time as an ecclesiastic. By means which we shall not touch on at present, he was led to doubt the truth of the Popish system, and eventually to embrace and avow the Protestant faith. Thereupon he became the object of violent persecutions on the part of his own family, and was driven forth into exile for the truth's sake. In the summer of 1853, he came to Algiers, made acquaintance with Mr Weiss, and was much confirmed by his instructions in the faith of the gospel. His desire was now to be employed in some sphere as a labourer in the Saviour's cause, and he made application in some quarter where he hoped an opening might be found. Meanwhile, his health failed, and in hopes of benefiting it, he returned to his native country, and his father's house. On arriving there, his disease became more violent, and for a time he lay apparently at the gates of death. So soon, however, as hope of recovery began to be entertained, he became anew the object of systematic and violent measures to reclaim him to the Romish faith; his aged father being the leader and instigator in all the proceedings. In this posture of his affairs, he was induced to return to Algiers, to be occupied there for a time in missionary work, in connection with our station: while endeavours are being made to provide for him a sphere of usefulness nearer his own home, and among those whose subjection to Romish delusion and tyranny naturally engages, specially, the sympathies of one who, in God's mercy, has escaped the snare. Mr Weiss speaks of this friend in the warmest terms of affectionate regard. He says of him: 'We are refreshed by his sweet manners, his Christian walk and conversation; but, above all, by his fervent and child-like prayers. We trust that he will prove a blessing to us, and to the work in which we are here employed.'

ALEXANDRIA.

EXTRACT FROM LETTER OF REV. DR PHILIP.

FROM my last letter you will have learned our winter season has commenced, and thus that my health has much improved since I have not been obliged to make the pre-

posed tour, as I was recommended to do by my medical advisers and other friends here, and have been able to pursue my usual labour. I was glad to see, from your letter, that the directors are inclined to encourage our educational institution here; there is much need for it, and it is the most likely means to act beneficially upon a community like that of Alexandria; and, however slow the work may be for a time, however rough the path which we have to tread, if we can only keep up our faith, we shall finally overcome all. As your directors will have learned from Mr Brown's letter, we are looking out for a house in a more convenient situation, which, indeed, is most difficult to find. We have every encouragement for carrying on our plans respecting the institution; and the number of children will increase as soon as we shall have found a house to which there is better access in the rainy weather. In the meantime we are thankful for the countenance our institution has hitherto received, and very thankful that we have not made it an exclusive school, for Jews only. Had we done so, few Jews would have come, because they would have thought it a too direct means for turning the minds of their children from Judaism to Christianity; but, as the institution is at present, they do not shrink to send their children, and, I am most happy to add, that more than one-half of the scholars are Jews, and of the better class—sons of bankers and merchants. We have also four Mahometan children, and the rest are Gentiles, of different Christian persuasions. Let me assure you that it is no easy task to teach in a school where the children of different nations and tongues call for the employment of such a variety of languages, in the way of explanations, etc.

PROSPECTS.

I rejoice that it is my lot to have such a dear fellow-labourer as Mr Brown, who takes such a lively interest in the work; and considering the many obstacles which are in the way, all goes on admirably. But, as I have often observed before, it is only the beginning of what, I trust and pray, may turn out a *great* work. Was not this same city of Alexandria once a most famous *seat of learning*? And as she is rising every day in commercial importance, may we not hope to see her schools, which have been covered by the rubbish of centuries, rise once more from the oblivion to which they were consigned by the followers of Islam? Let it then be our part to lay the foundation of such a college, whose teachers and students shall learn of God, and, influenced by his Holy Spirit, they shall go forth to the world fully resolved to serve and glorify his holy name. The advantages arising to multitudes from an institution, such as we desire to have here, I cannot describe with the

pen; but I trust to have the opportunity of laying the entire plan before our friends at home when, (D.V.) I shall see them in spring face to face. And while, in the meantime, we cannot work as we *would*, we shall work as we *can*, according as we find an open door. But whilst we thus earnestly plead for the counterance and success of our institution, we do not look upon it as the most direct means for the conversion of souls; the reasoning with, and the preaching to them the gospel of Christ is, I trust, the great desire of our hearts, and will always constitute the principal part of our work. Though preaching to nominal Christians here, who need it, in many instances, fully as much as the Jews, we have not succeeded in collecting together a congregation of the latter, to have the gospel regularly preached to them, and can therefore only reason with them, and set before them the glorious doctrines of our God and Saviour, as we find them in their houses, their places of business, in lanes and high-roads, and when they come to visit us. The school has brought us in contact with a good number of the parents of our scholars, as well as with others who are anxious to know something about our school, whilst I myself have had a good number of applicants for medical advice and medicine, both at home and in their respective dwellings.

A RABBI.

A Jewish Rabbi from Jerusalem, in abject poverty, called one morning, presenting at the same time his wife, daughter, a fine boy, and an infant; three of them had fever, and the others dysentery. After having attended to the claims of their bodily infirmities and wants, I told the old man how necessary it was to look for help and comfort beyond all that man can bestow. I pointed out to him Jesus the Messiah, as the great Physician and Comforter. I spoke to him of sin and its fearful consequences, as well as the deliverance from misery through faith in Christ. He praised greatly the missionaries of Jerusalem, who have been very kind to him and his family. He said that if he were still a young man, he would certainly become a Protestant; because he believed that the Protestant religion is full of love. One Protestant, he said, was dearer to him than all the Jewish Rabbis. I told him it was not too late for him, even were he twice his age, to become a true Protestant, viz., to protest against all unbelief of the Jews, and to believe on Moses and the Prophets, and in Christ the Messiah, of whom they all testified. I gave him two tracts, which he promised to read. I have regularly attended to the whole family; and, I trust, have done all that lay in my power to administer both to their temporal and spiritual welfare. They will return to Jerusalem as soon as he

can obtain a passage to Jaffa; and he intends giving all his children to the missionary institutions there.

Two other poor Jewish families have been under my care for some time past; fever, ophthalmia, dysentery are the diseases from which they suffer. In my visits to them, I generally find one or more individuals with them, to whom I have an opportunity of preaching Christ.

ANOTHER RABBI.

A Jewish rabbi from Poland, of whom I have often spoken in former letters, has returned again to this city; he is still far from the kingdom of God. At his last visit we had a long conversation, in which I brought forward the most irresistible proofs from scripture in connexion with past historical events, that Messiah must have come. I spoke to him of the hardness of his heart, of the necessity of self-examination, of repenting, and turning to God, and believing on the Lord Jesus Christ, while it was yet time, if he ever hoped for salvation.

I have done the poor man many a favour here, for which he seems really thankful. You have been, said he, my good angel here. I do not know a better man on earth, and, therefore it grieves me to the heart, and I could even weep to see you led away by a *fable*, to believe in a *crucified Messiah*. This led us again to the Bible; but, as it is with the blind man who cannot see, whatever the object may be which is placed before his eyes, so is it also with those who are spiritually blind. They cannot see the truth as it is in Christ, though set before them in the most vivid colours, or told in the plainest speech, until the Spirit of God removes the blindness from their hearts, and makes them to behold, indeed, Christ and his precious blood, which was shed for the remission of sins.

Such cases are daily before us, furnishing opportunity of scattering the seed among many of the Jews, both natives and of other lands; while, at the same time, many of Gentile nations have a share in our labours. For example, this being the season of the return of thousands of pilgrims from Mecca, on their way to Morocco, Algiers, Tunis, one steamer took last week more than a thousand. Mr Brown and myself went on board when they embarked, with a large number of Arabic tracts, which we distributed, and knowing how careful every Bedouin is of the smallest piece of paper which is written on. I am sure all these tracts will be carefully preserved, and perhaps even the far saarah may thus receive a portion of truth, where, probably, no eye has ever seen a tract, or ear heard about Christ, and who knows if some of these scattered tracts may not be the means of awakening inquiry in the breast of some poor, benighted Mahometan, or *semi-pagan*, as the blacks are. We intend to

pursue the same course with all the steamers as they leave, freighted with *Haddgees*.

FRUITS OF WAR.

Surely there is much need now for working, and watching, and praying; none who studies the books of prophecy can do otherwise than see the hand of God in the struggles which are now convulsing the European world. The king of the North with his hosts; Tarshish and her ships; all are now on the move. The conflict has begun, when and where will it end? Let us watch and pray. The influence of the war is much felt even here; misery and affliction increases day by day; many soldiers have returned from Greece in a most deplorable condition; multitudes of women and children were expecting the return of their fathers or husbands, and instead of seeing their beloved relatives, they had to hear the solemn truth, that disease or the battle-field had cut them off from the land of the living. A most heart-rending scene was enacted lately throughout the city—two Egyptian ships of war were lost in the Black Sea, and no less than 900 soldiers and sailors found a watery grave. All the women whose relatives were missing, returned in companies from the arsenal, where they had been to hear the melancholy news, with their children clinging around them, all shrieking and tossing their arms in the air; they had daubed their faces with mud or blue paint. These lamenting and wailing; processions continued for several days. Who can see such scenes without the deepest emotions of pity?

MISSION TO THE COPTS.

The Americans have sent Mr and Mrs M'Cague as missionaries to the Jews in Cairo; and they are to be reinforced by Mr Barnet from Damascus; and yesterday Mr and Mrs Martin arrived from America, also Mr Murad, an Armenian convert; they are all on their way to Cairo to work among the *Copts*. We have also been joined here by a valuable servant of God, Mr Roberts, also an American, who engages himself entirely in the work of circulating the scriptures amongst seamen of all nations. He is a faithful servant of God, and wonderfully fitted for that peculiar work.

ANTICIPATED RETURN TO SCOTLAND.

Respecting my return to Scotland next spring, if it be the Lord's will, I trust to be able to leave this by the end of April or beginning of May; it will depend, however, much upon the arrival and departure of the steamers. I trust a summer in Europe will contribute much to the restoration of my whole system, and that I shall be able to return again to this place, (D.V.) in October or November next. Having overcome so much of the difficulties of the languages requisite in this part of the world, I cannot see it my duty, as yet, to change or leave, except for a season, the field of my labours. How-

ever, I am anxious to be guided by the Lord, praise and glory of our great God and
and led in those paths where I can most Saviour.
usefully spend the rest of my life to the

THE HISTORY OF THE JEW FORESHOWN BY PROPHECY.

By thy high sanctions guarded,*
The father of the faithful held his hope ;
Thy sacred voice his steady trust rewarded,
What time he stood beneath Heaven's cloudless cope,
And, in the starry troops that filled the skies
And round its azure limits stood,
Beheld his own proud destinies,—
The innumerable multitude
That should arise, and call him blest.
Thou didst the chosen people guide,
And cheer the weary tribes with hopes of rest,
When wandering on through deserts, faint and slow,—
Under thy covering shadow hide
Their tents from harm : in cloud and flame didst go
Before their armies, till, in Canaan's borders
They settled in their peaceful orders.

Fair vision ! but soon blighted, -
When altars rose to Ashtaroth and Baal,
And then thy voice, the voice of Him they slighted,
Arose in mournful and indignant wail ;
Lo ! as it rose their weakened tribes were driven
Before the foes they once had quelled ;
Their lock of strength was shorn, and Heaven
The alliance of its stars withheld ;
From king to king, from age to age,
The inveterate spirit lives and spreads ;
And deeper grew thy voice of sad presage,
And darker gathered thy avenging cloud,
Till on their bold defiant heads
The levin bolt is loosed, and rattles loud ;
Their cities fall, their tribes are rent asunder
To be the world's undying wonder.

Far through the nations scattered,
Thy shadow tracks the wandering Hebrew still ;
Each like the loose stones of some temple shattered,
By lightning on an overlooking hill,
Carries upon his front the fated brand.
Behold him, as he walks apart,
A dweller in some western land,—
A trafficker in every mart,
Distinguished in the crowd from each.
Their fatherland is his by birth,
He breathes the accents of their mother-speech ;
Yet in his features view the deep-struck seal
That stamps the race forlorn on earth.
So through a lake a separate stream may steal,
Work onwards with a constant calm endeavour
Through it, but mingle with it, never. — *Vision of Prophecy.*

* Prophecy.

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

THE TWO VALLEYS. AN ALLEGORICAL SKETCH.

§ 2. I AWOKE from my trance, and my celestial guide stood again beside me. Arise, he said, and let us proceed on our way. At the word I arose and accompanied him down the slope of the mountain till we reached the plain, and found ourselves following the course of that sacred stream, of the waters whereof I had drunk. Now, I took notice that we had advanced but a short way till the stream began sensibly to abate, as if it were being gradually absorbed by the soil over which it flowed. It is the nature of the ground, said my companion, the curse of barrenness rests on it; and did not He who sends these waters forth from their own hidden fountain provide against the issue, the current would very soon wholly fail. But there are secret sources of supply, and thou shalt yet see fresh fountains opening in the wilderness. As he talked with me, and we journeyed on, the ground began to assume a very rugged and barren appearance, and where the river, now divided into various lesser streams, still seemed to flow, its course was hidden from my view by tangling brushwood, so that I could no longer trace it. Some of its branches were a little more discernible than others, but it was with difficulty that I could make out the continuity of the current of any. I could only infer where they flowed by the considerable contrast formed still between the green underwood fringing their unseen path, and the dreary barrenness which began to overspread the rest of the region.

Having for some time contemplated this rapid disappearance of those waters, I was at length led aside by my celestial guide to a spot at some distance from the course we had been yet pursuing, when, to my grateful surprise, there opened upon my vision a new and beautiful scene. In a pleasant little valley, smiling with verdure, fresh and sweet, however, rather than luxuriant, he showed me what seemed, and really was, a branch of the mountain stream, flowing clearly on its way, and gladdening the adjacent meads. It appeared to me just the place for pensive, pious meditation. In the centre the rivulet had widened into a considerable pool, which lay calm and pure, surrounded by a soft fringe of drooping willows, like long lashes round a beautiful eye. Here, said my guide, was a favourite resort of the Man of Uz: beside this pool he sat often during his long affliction, himself a kind of weeping osier, and solaced himself with draughts of these pure waters. But for these, indeed, he would have sunk under the pressure of his disease. It was after drinking of them, one morning, that he rose and graved upon the rock yonder some

golden sentences, which thousands have read and admired : approach thou and read. I did so, and found, in an old quaint character, the following words—‘I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth ; and though after my skin worms destroy this body, yet in my flesh shall I see God.’

My companion then had me away in an opposite direction, till we seemed to have got beyond the space traversed by those waters altogether. The scene was now wholly barren ; and I began to wonder why my guide had led me hither, when of a sudden I found that we were standing by the verge of a beautiful spring, from which was issuing a small clear current, flowing in a westerly direction. I observed, besides, that from this place the wide plain which we had been examining began to be bisected by a ridge of heights, gradually rising, and to be parted into two valleys. Down one of these the stream mentioned appeared to flow. This rivulet, said my guide, thou art hereafter to trace ; but first examine well its fountain-head. From this spring Abraham drank when God found him a wanderer in this very region, and his eyes were opened. From this spot he beheld Christ’s day afar off, and was glad. The waters, though thou seest no communication between them, are the same with those of the river flowing from the mountain-side—the waters of the promise. And the name of the well is Jehovah-jireh. As he spoke, he pointed to a stone which stood at the head of the spring ; and I read with a joyful surprise the name indicated, with this added sentence, ‘In thy seed shall all the families of the earth be blessed.’

THE COPTS IN EGYPT.

IN the Rev. Dr Philip’s communication, inserted in our last number, brief reference is made to the arrival of the Rev. Mr M’Cague and his wife, on their way from America to Cairo, for the purpose of founding a new mission, with special reference to the Copts in that city. Mr and Mrs M’Cague are agents of the General Associate Reformed Synod of the West, in the United States. The ‘Christian Instructor,’ referring to this appointment, makes a number of interesting extracts from a work by the Rev. J. P. Thompson, of New York, entitled, ‘Egypt, Past and Present,’ in illustration of the history and habits of the Copts. We append some paragraphs :—

‘Christianity, though decayed and withered in the land of Egypt, is not yet extinct. It is an interesting and most significant fact, that, notwithstanding the persecutions they have endured from pagan emperors and from Mahomedan kings, nearly all the original stock of the country that remain at this day are nominal Christians. These are known as *Copts*, and they claim to have preserved intact the blood of the ancient Egyptians, through all the changes of their country ;—a claim not without reason, since neither the Persians, the Greeks, nor the Romans, supplanted the original inhabitants of the country, and since religious prejudices have been a barrier to the intermarriage of Mahomedans and Christians.

‘In the city of Cairo there are about sixty thousand Copts, in a population of two hundred thousand ; and from what I have seen of them in the towns and villages of the Upper Nile, I should think that there are as many more scattered through the country, equal in all to one-fifteenth part of the whole population. A large proportion of the villagers at Thebes, on both sides of the Nile, are Copts. The

religious condition of so numerous a body of professed Christians, is of itself a matter of interest, apart from their relations to the Mahomedan population around them, and to the future evangelisation of their own country.

Both in their ecclesiastical organisation, in their doctrinal belief, and in their church usages and mode of worship, the Copts have departed less from the New Testament than have the Roman Catholics. The government of the Coptic Church is Episcopal. Its head is a *patriarch*, who is elected from among the fathers of one of the principal monasteries, and who now resides at Cairo. In this respect the Coptic Church corresponds with the Greek, Armenian, Nestorian, and other oriental churches, which have never acknowledged the supremacy of the Pope. The Abyssinian branch of the Coptic Church is under the superintendence of a *mutran*, who is now the only dignitary of that name, and who, at his death, is succeeded by another from Cairo, appointed by the patriarch, and sent *in chains* to his see, in token of his dependence upon the head of the church.

The native Christians appear to better advantage in their towns and villages. The monasteries and convents were built for seclusion; and frequent persecutions have converted them into virtual fortresses, whose inmates live in fear of predatory Arabs, and in suspicion of strangers. But in the villages, the Coptic people are open and free, and, with all their superstitions, give marked evidences of their superiority to their Moslem neighbours. Some villages on the Upper Nile are inhabited almost exclusively by Copts, while in others they form a considerable part of the population. Near Cairo is a Coptic village known as 'the Convents'; a town once built by them opposite Minieh is now deserted; but there are many Copts in Minieh itself—a place of extensive sugar factories; further to the south, the villages of *Byadeeh* and *el Korsayr* are inhabited by Copts, and much of the intervening district, on both sides of the river, is cultivated by them. And here I can fully endorse the remark of Mr Wilkinson, that "in examining the fields, particularly about *Byadeeh*, one is forcibly struck with the superiority of the Copt over the Moslem fellah (peasant), all that relates to irrigation being much better managed there than in other parts of the country." In walking through the villages of this district, one is struck also with the superior style of the houses, the better arrangement of the streets, the general aspect of comfort, and the marked civility of the people. Still further south, the large town of Manfaloot, once a bishop's see, numbers some two hundred Copts, with priests and a church; and Osiout, the capital of Upper Egypt, is still the residence of a bishop. The dark turban of the Copt is seen frequently in its streets, and sometimes graces such perfect features, such soulful eyes, and a complexion so rich and beautiful, as to realise the poetic ideal of the human face divine. Girgeh, the former capital of Upper Egypt, was founded by the Copts, and was named from their patron saint, George. This town had formerly "the largest and most opulent monastery" in all Egypt, "inhabited by upwards of two hundred monks, who possessed much land in the neighbourhood. They supplied food to all travellers; and so great was the amount of their revenues, that they annually sent a large sum to the Patriarch of Cairo, to be distributed among the poor of their own persuasion." These monks were swept away by the plague, after which their property was seized, and now but about thirty occupy the reduced establishment. Many Copts are here met in the streets, but a considerable number have been perverted to the Roman Catholic Church, of whose operations in Egypt I have already spoken. At Negádeh, near Thebes, are twenty-five hundred Copts, with two churches and a convent.

In all the towns and villages where they are found, the Copts appear well dressed, intelligent, industrious, and in all respects superior to the great body of the population. Indeed, I do not remember to have seen a beggar among them. Many of them can read and write, and their children are generally taught in both the Coptic and the Arabic languages. The children write with ink upon plates of sheet tin, and I have seen some very pretty specimens of their penmanship, the lines running, as in all oriental languages, from right to left. The fact that the profession of scribes is almost universally in the hands of the Copts, shows their superior education.

At a large sugar factory belonging to the Pasha at Minieh, I noticed that all

the secretaries, or book-keepers, as we should call them, were Copts, while most of the other employees were Mahommedans. The Copts were evidently put at the head of the establishment, because they were the only persons competent for such a post. Each scribe wore in his girdle a long narrow brass box, or shaft, terminating at one end in an inkstand, and filled with sharpened reeds. This no doubt answers to the "writer's inkhorn," which Ezekiel mentions as carried by the side or upon the loins; and is certainly a more honourable badge than the short sword and the horse pistol of the Janissary, worn in like manner in the girdle.

'A few examples will illustrate their present commercial position. In Egypt the same system of customs exists as in France; not only are duties levied upon foreign imports on entering the country, but an additional tax is levied upon goods brought into the principal cities. There is a tariff between Alexandria and Cairo, as well as between Alexandria and the rest of the world. The duties for Cairo are collected at its port of Boulak, and "the whole are farmed by some wealthy Copt or Armenian merchant." The ability to assume such a responsibility argues much wealth among these Christian merchants. The Copts occupy a separate quarter in Cairo, and have some valuable shops in the bazaar; some of their houses are said to be fitted up in a very comfortable manner. At Menzaleh, whose lake affords the principal fisheries of Egypt, the whole business is farmed from the government by some wealthy "Christian speculators;" and every morning "a Turkish overseer and a Christian scribe" repair to the spot where the boats discharge their cargoes, to take an account of each, and to pay the fishermen. Here, again no small capital is needed, but it seems the native Christians have both the capital and the enterprise for such a business. In short, where business tact and enterprise are required, and where business thrift is evidenced, the difference between the Copts and their Moslem neighbours is as striking as between the Protestant and the Roman Catholic countries of Europe. The Copts are even now the best race on the soil of Egypt.

'I cannot doubt that they have been so long preserved a separate people, as tenacious as the Jews of their language and their religion, because of some special design of Providence for the revival of Christianity through them in Egypt and in Ethiopia, and the evangelisation of the vast interior of Africa. And I deem it of the utmost importance that a mission should be sent to Egypt by Christians in the United States, to visit the Copts wherever they can be found, to gather facts respecting their condition, to acquaint them with the condition of the American churches, to revive in their minds the primitive truths of the gospel and the spirit of the primitive Christians, to introduce among them religious books and tracts, and to encourage family religion and Christian education, and thus to prepare the way for such a permanent work among these Copts as has been established among the Armenians and the Nestorians, and has there been so signally blessed of God. Such a mission should consist of at least two persons, well versed in church history and institutions, as well as in the Scriptures, affable and discreet, shrewd and discriminating, single-hearted and simple-hearted in their devotion to Christ and His cause. One of them certainly should be able to speak Arabic fluently, and one of them should have a knowledge of medicine, and especially of the treatment of dysentery and ophthalmia—the prevailing diseases of Egypt.

'On Easter Sunday I attended service at sunrise in the Coptic church at Cairo. I cannot describe to others what was in a great measure unintelligible to myself, but will give a brief outline of the service, which lasted for more than two hours. The church is a plain building, about ninety feet by sixty. It is divided by screens of wood into several compartments. First, near the door at the front of the building, is a section appropriated to the women, who are entirely screened from view, and can only look upon the service through a close lattice-work. Next is a room about forty by sixty, with a low screen running crosswise through the centre, and a high screen on its inner boundary; here is another apartment thirty by sixty, containing the reading-desk, etc., and beyond this are screened rooms containing the altar, the priests' vestments, and the tombs of deceased priests. Thus there

are two principal apartments or sections for males, and one for females. The screens may be partly opened by means of doors.

'When I entered, I was beckoned forward to a vacant spot near the reading-desk, where I sat down upon the floor with the rest, until a chair was brought to me. This section was carpeted; the others were covered with mats; several hundred persons were present, all seated on the floor. Two of the officiating priests sat on the floor by my side.

'The service was wholly liturgical and ceremonial. A priest would chant a while from a book, and a chorus of boys would respond, and then the whole congregation would join, while a pair of cymbals rudely beat the time. Again, a little boy would chant, and the congregation would join in the chorus. The Scriptures were read in the lessons for the day. After this, the priest entered the sanctum and stood before the altar, where the censer, which had already been used to sprinkle his books and his vestments, was swung until the whole space was filled with incense. Before him on the altar was a vase, from which he removed several cloths, holding them up in pairs to be sprinkled with incense, and then muttered a low chant, to which the boys responded. At length the vase was uncovered, and disclosed a picture of Christ, at sight of which the congregation, who had risen during the chanting, crossed themselves and bowed their heads. Finally, to my surprise and horror, the priest lifted up the consecrated elements, just as I saw the Pope do at Rome on Christmas-day, and marched with them through the church, while here, as in St Peter's, the people uncovered their heads and bowed to the ground. Then the cymbals struck up, the brethren embraced each other, and a procession of collectors with candles and baskets, and of *beggars*, passed through the congregation. Several times the subalterns bowed before the priest, and kissed the ground, and received his benediction. The little boys who assisted in the service did the same, and I was amused to see one little fellow, about five years old, watch his chance, and go through the ceremony. The congregation was utterly void of seriousness. A boy made a mistake in reading, and the priest began the wrong lesson for the day; both were corrected by several voices, and this caused a *titter*, in which the priest joined. I saw a priest at the desk, in the midst of the service, getting a piastre changed into coppers against the approach of the beggars' procession. The whole service was *formalism*, without even the element of superstition found in Roman Catholic churches to give it an air of devotion. Throughout, there was loud talking and confusion. The church has rude pictures of Christ, the Apostles, the Virgin Mary, and St George and the Dragon. Before some of these are altars and shrines.

'I was grieved to find the Copts so much further gone in formalism than I had supposed. Their worship differs from that of the Romanists, in giving more prominence to the Scriptures, and in allowing the people to participate in the chants. But the priest is evidently honoured as a holy character, he officiates with his back to the people, reverence is paid to the pictures, and the host is adored.

'This will show the folly of attempting to resuscitate such a church upon its present foundation, or by an agency that symbolises with it. There must be reformation, not ecclesiastical "fraternisation," but thorough *evangelization*, which must issue in the separation of the false from the true.'

THE SONGS OF DEGREES.

THE following from a correspondent in 'Notes and Queries' is interesting:—The words at the commencement of Psalms cxx., rendered 'Song of Degrees,' appear to me to signify rather 'song of *ascents*,' in reference to the Jewish practice of *ascending* to the house-top to watch and pray, as well as to sleep. If it be assumed that these fifteen Psalms were appropriated for domestic use on the Jew retiring, by ascending the ladder or stairs, to the upper part or top of the house (Ps. cxxxii. 3), the meaning of several passages will be better apprehended, I conceive, than by supposing that they were composed solely for temple use, or,

as Eichhorn thinks, to be sung on a journey. Standing on the house-top, the praying Jew, like David and Solomon, would have in view heaven and earth (cxxi. 2, cxxiii. 1), the sun and moon (cxxi. 6), the surrounding hills, (cxxi. 1) and mountains (cxxv. 2) the gates and city of Jerusalem (cxxii. 2, 3, 7), Mount Zion (cxxv. 1), the watchmen on the walls (cxxvii. 1, cxxx. 6), his wife and children at home (cxxxviii. 2, cxxx. 3), the mower bringing in his sheaves, compared with the grass on the house tops (cxxxix. 6-8)—all subjects especially noted in these fifteen Psalms. The number of *eight* appears to be a favourite one in these, as well as in Psalm cxix. ; but there is no reason to believe that such number refers to the *octave* in music. It may refer, however, to the number of stairs or steps to ascend. I am not aware that the above views have been previously taken, which is my reason for calling attention to this interesting and well-debated subject.

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date.	Place.	Nature of Service.	Speakers.
1855.			
Jan. 7.	Glasgow, (1st U. P. Ch., Campbell St.,)	Sermon, - -	Mr SALKINSON.
" 8.	Do. (Society's Rooms,)	- - Prayer Meeting,	"
" 14.	Hawick, (East Bank U. P. Ch.,)	- Sermon, - -	"
" 14.	Do. (Allar's U. P. Church,)	- Sermon, - -	"
" 14.	Do. (Congreg. Chapel,)	- Sermon, - -	"
" 15.	Do. (East Bank U. P. Ch.,)	- Lecture, - -	"
" 17.	Denholm, (Congreg. Chapel,)	- Lecture, - -	"
" 18.	Lilliesleaf, (U. P. Church,)	- Lecture, - -	"
" 21.	Coatbridge, (U. P. Church,)	- Sermon, - -	Rev T. HENDERSON.
" 21.	Selkirk, (West U. P. Church,)	- Sermon, - -	Mr SALKINSON.
" 21.	Do. (1st U. P. Church,)	- Sermon, - -	"
" 22.	Do. (West U. P. Church,)	- Lecture, - -	"
" 23.	Galashiels, (East U. P. Church,)	- Lecture, - -	"
" 24.	Melrose, (U. P. Church,)	- Lecture, - -	"
" 27.	Ayr, (Cathcart St. U. P. Church,)	Sermon, - -	"
" 27.	Do. (Wallace St. U. P. Church,)	Sermon, - -	"
" 27.	Stirling, (St John St. U. P. Ch.,)	Sermon, - -	Rev. T. HENDERSON.
" 27.	Do. (Baptist Chapel,)	- - Sermon, - -	"

FOREIGN.

ALGIERS.

THE following passage from a recent letter of Rev. Mr Weiss, respecting his fellow-labourer, CAMPAZZI, will be read with interest, and will farther explain his history and character:—

'It is with joy and thankfulness to the God of truth, that I am able to say that during the time of Mr J. B. Campazzi's sojourn with and among us, I found him, in many respects, far superior to what my impressions were about him when I first recommended him to you. Having marvellously escaped the powers of darkness, against which he so long struggled, he embraced the light which the merciful Father in heaven granted

him, with joy, with humility, and with deep gratitude. Contrary to my fears, that coming forth so recently from Satan's cave, from a labyrinth 'of lies, superstitions and false impressions, he must have yet a quantity of that dross in him, which, to remove, would cost much trouble. But, no; Romish superstitions, false pretensions, lying miracles, perverted doctrines, usurped authority, image-worship, mass, confessional, and other hundreds of her abominations, he, long ago, examined, one by one, and condemned and for ever abandoned. When first (in the year 1858) he came here, he wanted only to be confirmed in some leading evangelical truths, and to gather strength for a decided rupture

bylon, and for an open alliance with
rd's people on earth. The Lord, who
the work within him, granted him
ace and strength, and courage to
lish it, and now Mr J. B. Campazzi
ictly evangelical Christian, a prayerful
voted child of God, and a zealous
t, full of anxiety and ardour to impart
ious truth he found to any and every
ew or Greek, Italian or Frenchman.
ree, his first and greatest desire was to
among his benighted countrymen,
prisoned in Rome's dark dungeon;
sing that, after all the exertions of
no door seemed open for him in
uarters, he answered your invitation
gerness and joy; and since he came
as given proofs enough, that to do
o immortal souls is his chief desire.
nately the last few months were
eagre, with respect to Jewish visits
struction in the house (a principal
for changing my dwelling); but in
ork we had, he gladly aided me, and
self he was not idle, but sought to
nd do good wherever he could. At
ival of the L—— family, he took up
nentary instruction of the two eldest
t, in preparation for school. Since I
ie boy to a school, he still continues
ct the girl—a work for which he has
atience and aptitude. We paid many
gether to the civil hospital, where we
Jews, German and French Protes-
nd where he often finds Italians also,
ny a poor sufferer was comforted,
encouraged, or warned, and supplied
w Testaments and tracts. To one
family, in particular, (a member of
e found in the hospital,) he did much
nce; and it is to be hoped that his
will be blessed to many others. In
s in the streets, he always accom-
me; but often enough I meet with
hose only language is *Hebrew* unto
d then one can see in his eyes how
it is to him not to be able to assist
delivering his testimony likewise to
our of sinners. If the Lord spare
me, he will once get over this diffi-
so.

n the beginning of his sojourn with
Campazzi speaks much, and with
imation, about his country, Pied-
of the progress that its liberal consti-
takes daily—of the cheering and
eps which Protestantism made there
-of the flourishing reformed church at
consisting partly of new converts)—
protestant churches that are now a-

building and forming at Genoa, etc. But
what pleased me most is the very favour-
able opinion he entertains of the large num-
ber of Jews in that country, who, since 1848,
enjoy as much liberty as do the Jews in
Britain, who are now much respected and
esteemed as to their character, and likely
would be more accessible by a missionary
than are even the German Jews. At Turin
itself, there are more than 1500 Jews—at
Alexandria, (near Castel Spiner, where lives
his family,) there are as many Jews as here,
viz., 7000, and many towns besides, which
have numerous Jewish inhabitants; and as
it seems there was no Jewish missionary
yet there, though the present constitution of
Piedmont is most favourable for the purpose.
Now, I was seriously thinking that as soon
as the Lord would, in his good providence,
enlarge the means of the Scottish Society,
what is to prevent the Directors opening
a mission there? By sending another
missionary along with Mr Campazzi, an
house for prayer and for preaching the gos-
pel in the Italian language could instantly be
opened, the more so that there are many
Englishmen unto whom the English mis-
sionary could preach in English, and good
be done to Jew and Gentile. But I must
be brief, and must leave this affair to the
Master of the vineyard, and to the prayerful
consideration of the Directors.'

In a communication, of date November
last, Mr Weiss gives account of various in-
terviews with Jews, particularly with one
who has re-appeared at Algiers, after a long
period of absence and travel through Britain
and America, much softened in his views of
the character of Protestant missionaries, but
still without any evidence of renewal of
heart, or real interest in the concerns of
his immortal soul. He also gives, in affect-
ing detail, a narrative of his earnest and per-
severing but vain endeavours to procure em-
ployment in Algiers, for Mr L——, of Con-
stantine, and of his consequent necessary re-
turn with his family to the latter town. It is
impossible not to sympathise deeply with
the missionary in this untoward removal
from under his care and instruction of a
promising and inquiring family; or to do
otherwise than share the regret which led
him, as he tells us, to follow the vessel which
bore his charge away, with pensive and
yearning look till it faded from sight behind
the interposing promontory. Let us hope,
however, that the present cloud is only
preparing for the appearance of unexpected
light hereafter.

GENERAL INTELLIGENCE.

EXTRACTS FROM THE ANNUAL LETTER OF THE BISHOP OF JERUSALEM.

'The last year has been a year of great trials and sufferings to many in this country. Of the effects of the war, for and against this empire, we have as yet scarcely felt any thing; with the exception of some slight disturbances, the effect of Moslem bigotry at Jaffa and Beyrout, which were easily suppressed by the local authorities, we have enjoyed peace and quietness. There have been some disturbances and plunderings in Galilee, on the mountains of Nablous, (Samaria) and the plain of Gaza, and, to give an idea of the local government, on two occasions, when the contending parties had the good sense to be reconciled, previous in one case to any act of hostility, the late Pasha imprisoned and fined the chiefs, *because they had made peace without his intervention*. Besides this, this country has been visited with two severe judgments,—pestilence in the shape of the small-pox; and if not famine, an excessive dearness of bread. During the last winter the small-pox made terrible ravages in Jerusalem, and its environs, so that out of a population of 18,000, it is said to have carried away between 1500 and 1800 persons, i.e., nearly one-tenth part.

'Whilst this disease was carrying devastation and misery into hundreds of families, the scarcity and dearness of provisions was increasing, till they reached the highest pitch during the rain and snow of the latter season in March. It was heart-rending whenever an alms was given, to see dozens of hungry creatures stretch out their hands for relief. As the convents had abundance of means to help their poor, and also the moslems in the revenues of their mosques, the numerous poor Jews and the few native protestants suffered most, until help came from abroad for the suffering Jews, both from Jews and Christians. However, thanks be to God, help *has* been sent, both in the shape of alms and of an abundant harvest; still prices, although reduced by half, remain very high, so that the hand of God lies still heavy on many families who need the support of charity.

'Now, if I was asked what has been the moral effect of these calamities on the people at large, I should be obliged to answer, None at all, as far as I can judge. When once moral nature has been so completely degraded by superstition and immorality, one judgment of God, instead of softening the heart and sharpening the conscience, and thus changing men for the better, seems only to make them ripe for other judgments. The Word of God alone, applied to individuals, is able to enlighten their minds, to

soften their hearts, to quicken their consciences, and to lead them as lost sinners to the Lamb of God that taketh away the sin of the world.

'For some time indeed, during the spring, many Jews seemed to be affected by the benevolence of Christians towards them; their prejudices seemed to give way. But then the Jews abroad seemed to be afraid of the effect of Christian charity; they collected large sums of money, partly to be distributed here for the immediate relief of the sufferers, but by far the larger sum was intended for the foundation of several institutions, similar to our own, with a view of thus cutting the ties, which, in a certain sense, connect a great number of Jews to the Protestant mission. When the bearer of that sum of money, Mr Cohen, of Paris, arrived here, in the month of July, he at once proposed to establish a Jewish hospital, to counteract the object of the hospital of the Society for Promoting Christianity amongst the Jews, and something like schools of industry, both for young Jews and Jewesses, in opposition to our schools; proposing, in not very measured terms, to his brethren to make themselves independent of what he called strangers, etc. He preached several times in the synagogue; but, besides that, his doctrine was too loose for the Talmudists of Jerusalem, he expressed most un-Jewish opinions respecting Messiah and the restoration of Israel. He said emphatically that they do not want a Messiah to make atonement, because every Israelite must atone for himself; that Messiah is to be something like a powerful ruler, to protect the Jewish nation, whose restoration does not imply their being gathered and brought back to this country, but their being enabled to live happy and respected among all nations, under the protection of their Messiah. Of course, his presence, his views and dealings, produced the effect which was to be expected, *viz.*, a great excitement, and a greater amount of party spirit; the poorest were disappointed, and ever since there has been a fermentation. This makes it impossible for me, on this occasion, to state how they are disposed in general towards Christianity, except that it comes more and more to light that many are in a state of doubt, and if they have read the New Testament, (which many do,) they are inclined to admit that Jesus of Nazareth was indeed the Messiah, but this in the way of speculation, which does not seem to affect their consciences.

'During the course of last winter and spring, the missionaries had a good deal of intercourse with the Jews in general, preaching to them in the way of conversation, and especially with a good number who expressed a certain desire of becoming Christians, but

who showed by degrees that they were either led by divers worldly motives, or that their imagined faith in Christ gave them no courage to confess his name at the risk of losing more than we could encourage them to expect of temporal advantages. Yet during this year we have baptised nine adult Israelites, most of them after a long trial, and being persuaded that they were all sincere in their profession of believing that Jesus is the Christ, the Son of God, and in desiring to serve him; though, alas! with most, if not all of them, that *deep* sense of guilt, of natural corruption and weakness, which forces sinful man to take hold of Christ, as our righteousness and strength, is wanting. Hence their extreme weakness, indecision, and ignorance of that holy joy of the Lord, which is the strength of his people. This is the case, unhappily, with nearly all our proselytes, as well as the native protestants. I believe that, with very few exceptions, they are all sincere in their profession, that is, that they are not conscious of being insincere. There is a good amount of head-knowledge of the truth among them, and making allowance for former bad habits, their outward conduct is not bad; and if a regular decent attendance upon the public means of grace were an infallible proof of true Christianity, our congregation might almost be considered as a model. What then is wanting? O! very much, as already stated. We all want a deeper conviction of sin, and, consequently, a more lively faith in Christ for righteousness; we want life, true life, spiritual life, with its fruits,—joy, peace, and love.

Our church-services have been uninterrupted, regularly attended, and, I have no doubt, a means of increase in grace, and of blessing to many. Every Lord's-day morning there is a service in Spanish, except on the first Sunday of each month, when it is in Arabic, for the benefit of our native communicants, Jews and Gentiles.

For several months, the Spanish service was attended by a goodly number of Spanish Jews, besides our proselytes, who understand that language; but of late, two or three rabbis have posted themselves at the gates of the churchyard, to prevent the Jews from entering and assisting at this service. The English and German services have continued as formerly. The daily morning service has been somewhat modified. It continues, as before, for three mornings in the week. The other three mornings, it takes place in the school-room, when a portion of the liturgy is read, and is followed by a catechetical, practical consideration of some portion of the Word of God, in a more familiar style than can well be adopted at church. This change, which we consider as very beneficial, has been introduced in considera-

tion of the individual need of many proselytes.

Both services are in Hebrew, although at the latter, some other languages are occasionally made use of, for the benefit of such as do not fully understand Hebrew. On Sunday evenings there are two meetings for the edification of those who will attend them; one in English, at the Rev. Mr Crawford's, and one in German, at the Deaconess' house. The weekly meetings at the school-house, every Wednesday evening, for reading and practically expounding the Word of God, and prayer, both by clergy and laymen, have been continued regularly; and I trust they have proved beneficial to some babes in Christ. On the first Wednesday of the month, the meeting is a *missionary* meeting.

The hospital for the poor Jews is so well organised, and proceeds so quietly, that words cannot express its value; it must be visited to be duly appreciated. Thousands of Jews and Jewesses have been benefited by it during this year of unusual sufferings. It is not, and must not be, a proselytising establishment, beyond the fact that both the Old and New Testaments are placed in every ward, giving the patients an opportunity, but leaving them perfectly free, to inquire into the truth of the gospel, and thus to seek the way of salvation, or not. Yet the experience they get of Christian love and benevolence, cannot fail, sooner or later, to soften their hearts, and by degrees to remove their prejudices, of which examples are not wanting.

The diocesan school, now divided, as stated last year, into two branches—the boys' school, with three teachers, and the girls' school, with two female teachers—has again prospered, and received many tokens of the love and care of the Good Shepherd, which has been manifested by the almost general love of the children for, and their attention paid to, the Word of God; by the deep impression which that blessed word makes from time to time upon the hearts and consciences of the individual children, of which, if time and space permitted, I should delight to give here a few examples; and by the improvement in the conduct of many children.

Of the fifty-one attending the girls' school during the last year, fifteen were daughters of proselytes, sixteen Jewesses, nine native protestants, seven other Christians, and four moslems.

The number of boys attending is now fifty-five, viz., Jewish, 11; protestant natives, 13; other Christians, Greeks, Armenians, Abyssinians, 17; moslems, 2. Thus in the two schools there are 54 Israelites, 22 native protestants, 24 other Christians, and 6 moslems; of these children, there are

generally about 20, (from 8 to 12 Jewish,) who, being either orphans, or else absolutely destitute, have their food, lodging, and

clothing in the school. During the last spring and summer, we felt it our duty to give food to thirty-four.'

CURRENT EVENTS AFFECTING THE JEWISH PEOPLE.

'Experience having proved, a second time, that that there is no room for two weekly Jewish journals in England, especially when both are of the same tendency,' the *Jewish Chronicle* and *Hebrew Observer* have been recently amalgamated.

TRIUMPH OF CIVIL AND RELIGIOUS LIBERTY.—Munich, Jan. 17.—The Second Chamber did yesterday continue the debate on the draft for the law of election. In the debate continued this day, Article 9 caused an argument, which lasted through the whole sitting. This article requires, among others, 'That the deputy is to acknowledge himself as belonging to a Christian religion, and one of the church associations constitutionally recognised.' This restriction would withdraw from the Jews especially, the right of being elected to a seat in the Chambers, which was granted to them in 1848. A highly interesting debate ensued, which ended in the rejection of the above-named restriction of the law of election, by a very large majority. The Jews may, therefore, henceforth enjoy, besides the active, also the passive right of election.

PORTUGAL.—There are about 2,500 Jews in the kingdom of Portugal. The old decree, banishing the Jews from that realm, has not been revoked; still they are not molested, and their temples are tolerated in Lisbon. Some of the Jews there are under the protection of English diplomatic officials, who have allotted to them a part of the Protestant burial-grounds to use for their interments.—*Yeshurun*.

REFORM IN TURKEY.—A letter from Damascus, 15th December, says:—'Since the promulgation in this city of the firman for admitting before the tribunals the evidence of persons of all creeds, two cases have occurred which show in the clearest possible manner that the principle contained in the new law can easily be carried out. The first case related to Jews, and the second to Christians, and in both the Mussulman accused was condemned. In the second case, a custom-officer had insulted and assaulted the superiors of the Lagocists. The Mussulman denied the charge, and the offence could not have been proved but for the evidence of Christians, who witnessed the affair. The examination into the matter took place in the presence of an interpreter attached to the French Consulate, and the Tribunal, after hearing the evidence, condemned the defendant to three months' imprisonment.'

DENMARK.—During the stay of the King

at Altona, a deputation from the Jewish community was received at Court, and among the guests invited to the royal table, were the chief rabbi and two municipal Jewish councillors. It is said that the King gave favourable promises with regard to the subject of the civil equality of the Jews of the Duchy of Holstein.

PRAGUE.—This city gives shelter to 12,000 Jews, among them 30 physicians, 7 lawyers, 65 scholars of other professions, 10 professors of music, 146 mechanics, 839 merchants, 356 retail merchants, 51 manufacturers. They have 9 large and 12 small synagogues, 126 legacies, and 20 benevolent societies.—*Israelite*.

ANCONA (STATE OF THE CHURCH).—The Hebrew congregation of this city numbers three thousand souls, the tenth part of the whole population. The inhuman laws of the holy father are felt there most severely. The whole Jewish population is compelled to live in a small quarter consisting of very narrow streets. Want of light, air, and cleanliness is the natural consequence. They are prohibited from burying their dead at daytime. It occurs not seldom that some one sprinkles some water upon a Jewish child, and then claims it for the Catholic Church. They suffer under the most oppressive laws in every respect.

We translate the following particulars from the 'Univers Israelite,' which were elicited from the Jewish Russian prisoners, taken at Bomarsund, and sent to France:—

1. At the age of 18 or 20, they are taken into the military service, and they serve for 25 years. Among the prisoners, those have seen the least service, who have only been soldiers for the last seven years: two or three among them have completed their 25 years' service, but are retained on account of the war. They have received two medals, one of which was given to them at the expiration of 20 years' service, and the other after 25 years, because the war prevented their liberation.

2. They could only rise to the grade of corporal, excepting in the Caucasian war, where they could become officers.

3. The system of recruiting is not the same in all provinces. In those of Poland, properly so-called, they take ten in a thousand of the inhabitants, at the age of 18 to 20, as we have before stated. But in some provinces annexed for some time to Russia, they tear children from their parents at the age of 10 or 12 years, to send them to the

military settlements, where they are kept until the age of 20, when they go into the regiments to serve for 25 years.

That which appears a total contradiction to this system of violence and religious oppression, which, according to the account of the prisoners, is more the deed of the subalterns than of the Czar himself,—is the religious liberty and facility of exercising their religious worship, which is afforded to the military in garrison, a facility which naturally ceases during the time of war and military expeditions.

In the garrison, they have permission to have places consecrated to their religious service. In the fort of Bomarsund, for example, they have in the tower a portion dedicated for this purpose, and at St Petersburg the Czar himself has constructed two synagogues, visited some years since by Sir Moses Montefiore. Formerly, the Government paid the rabbi, but for some years it has not done so, and gives the military the privilege of choosing from among themselves their religious chief, who is exempted from active service, which took place at Bomarsund with a person named Jacobson. Every Sabbath and holiday, they are allowed two hours to attend divine service, and they dispense with them as much as possible from forced labour, only requiring them to be present at the military instruction. A new proof of the protection which God grants to our holy religion under the most trying circumstances! And here is also manifested the phenomenon which the history of mankind reveals to the thinker and the moralist, and which is far from doing honour to the human heart, that the sentiment of religion, with all the devotion and sacrifices with which it inspires man, is developed and fostered much more in adversity than in the enjoyment which liberty and prosperity procures for it. Thus these poor men have preserved the most sincere attachment to religious forms. They repeat their prayers daily, and make use of their tephilin. As we have already said, they had at the isle of Aland, and have carried into captivity, with the permission of General Baraguay d'Hilliers, since the reduction of the fort, all the things necessary for religious worship; and six of them, with Hazan, have, during the seven years they have been in the military service, deprived themselves of all animal food, and have lived upon potatoes. Like Daniel and his companions in captivity, these faithful Israelites have experienced the special protection of God. Their health is as good as that of their brethren in arms.—*Jewish Chronicle*.

FRANCE.—Two Israelites have just been named Knights of the Legion of Honour,—M. Cohen, editor of the journal *Le Pays*, for his distinguished services in the press; and M. Lambert, Under-Prefect of Toul (Meurthe), for his signal devotion evinced during the time of the Cholera.

We hear from Tlemcen (Algeria), October 13:—'The number of Israelites at Tlemcen amounts to 2500. This population, separated until the present time from French society, has made but little progress; however, it is very active, not in mercantile speculations, but in every laborious and useful occupation. Notwithstanding, there is also here, as everywhere else in this country, a number of persons who only employ themselves in the study of the Talmud, and who receive monthly relief from the community. Their condition is wretched; they are contented, if they only procure the bare necessities of life. Nevertheless, one of these native families, that of M. Darmon, hailed the arrival of the French with the greatest enthusiasm, and has taken advantage of the sojourn of the conquerors, not to enter into commercial speculations, but to acquire an honourable position in society, and to accommodate itself to the moral benefits of civilization.

'There are at Tlemcen seven synagogues, in tolerably good condition. There have been native schools up to the present time. The community has taken a beautiful room for the French school; a room which rivals those of the largest towns in France. The director of this school is a young professor of great talent, M. Emmanuel Uri.—*Jewish Chronicle*.

SYDNEY, AUSTRALIA.—We understand that letters from the Wardens of the Sydney Congregation have arrived in town, in which the officers, expressing their approbation of the selection made by the Committee, accede to the terms of the Rev. B. H. Ascher. We further learn, that the rev. gentleman will set out for his place of destination soon after Passover. The best wishes of a numerous circle will accompany the first rabbi of Sydney, who, we feel satisfied, will prove equal to the onerous duties which this new sphere of most useful activity will impose upon him.—*Ibid*.

In the suit of the celebrated Capt. Selim Khan, chief of a body of volunteers in the Crimea, are two persons, whom he calls his adjutants, the one is a Frenchman, and the other a Caraita Jew. The latter also fills the offices of intendant and treasurer.—*Ibid*.

THE VINE OF NOAH.

A HEBREW LEGEND.

WHEN the old patriarch, whom the flood had spared,
 Began round Ararat to till the plain,
 He planted on a sunward slope prepared,
 The grape—the apple of his future bane.

At evening, walking forth, surprised he saw
 An altar built beneath the leafy vine ;
 A sudden impulse bade him nearer draw,
 And he beheld a dark, portentous sign.

A towering form stood by the mystic fire,
 Robed as a priest in act to sacrifice ;
 And while he watched the breathing flame aspire,
 A gloomy gladness sparkled in his eyes.

Then first a lamb that bleated at his side
 He slew,—next spilt a shaggy lion's blood ;
 A mountain ape, strange victim ! also died,
 And last a brindled wild-boar of the wood.

Their bodies on the altar-fire he throws,
 The streams of blood commingling seethed and hissed ;
 Up through the vine a deadly smoke arose
 And wrapped its branches and its leaves in mist.

The patriarch watched the impious rite with dread,
 Like some wild bloody dream it tranced his eyes,
 Till turning round, the priest of Evil said,
 ' Now learn why I have offered sacrifice.

' I am the prince of all the world—and thee
 I thank, O Noah, that when forced to quit
 My realm awhile, thou, by my sacred tree,
 Hast given me speedy welcome back to it.

' For well may I do honour to the vine,—
 Through it the earth, surrendered to my will,
 Once more I augur, and display the sign
 Of its effect, which time shall soon fulfil.

' He who its generous juice shall taste, may be
 As gentle as a creature of the fold,—
 Let him drink on, and, like the lion, he
 Shall wax defiant, fierce, and uncontrolled.

' Still let him drink, the braggart soon will grow
 An empty, noisy chatterer like the ape,—
 At last, in all uncleanness grovelling low,
 The vilest of the brutes in human shape.'

Still in the vine leaves hung the vapours gray,
 When priest, and fire, and altar vanished all ;
 Nor dreamt the patriarch, on his homeward way,
 It was the shadow of his future fall.

J. D. BURNS.

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

JEWISH CREED.

THE following are the thirteen articles of the Jewish Creed, as drawn up by the celebrated Maimonides, (Moses bar Maimon,) in the twelfth century. Every Jew is bound to repeat it daily :—

1. I believe with a perfect faith, that God (blessed be his name) is the Creator and Governor of all created beings ; and that he alone has made, does make, and ever will make, every production.

2. I believe with a perfect faith, that the Creator (blessed be his name) is one God ; and that there is no unity whatever like unto him : and that he alone is our God, who was, is, and will be eternally.

3. I believe with a perfect faith, that the Creator (blessed be his name) is not corporeal, nor is he subject to any of those changes that are incident to matter ; and that he has no similitude whatever.

4. I believe with a perfect faith, that the Creator (blessed be his name) is both the first and the last of all things.

5. I believe with a perfect faith, that to the Creator (blessed be his name) yea, to Him only, it is proper to address our prayers ; and that it is not proper to pray to any other being.

6. I believe with a perfect faith, that all the words of the prophets are true.

7. I believe with a perfect faith, that the prophecy of Moses, our instructor, (may his soul rest in peace,) was true ; and that he excelled all the sages that preceded him, or those who may succeed him.

8. I believe with a perfect faith, that the Law which we now have in our possession is the same law which was given to Moses, our instructor.

9. I believe with a perfect faith, that this Law will never be changed ; that the Creator (blessed be his name) will never give us any other law.

10. I believe with a perfect faith, that the Creator (blessed be his name) knoweth all the actions and thoughts of mankind—as it is said, 'He fashioneth their hearts, and is fully acquainted with all their works.'

11. I believe with a perfect faith, that the Creator (blessed be his name) rewards those who observe his commandments, and punishes those who transgress them.

12. I believe with a perfect faith, that the Messiah will come ; and although his coming be delayed, I will still await his speedy appearance.

13. I believe with a perfect faith, that there will be a resurrection of the dead, at the time when it shall please the Creator—blessed be his name for ever and ever.

JEWS IN GREAT BRITAIN.

I. THE number of Jews in Great Britain cannot be ascertained with any degree of certainty, they themselves having no statistical accounts on this head. It is generally calculated that they amount, in round numbers, to about 30,000—some 25,000 in London and its suburbs, and the remainder in other parts of the United Kingdom. But from the registers of the various Synagogues for the last year, we should say the number is something under the above. The most complete and correct list is that of deaths, which amounted in the last twelve months to about 560. Calculating somewhat under the general bill of mortality, this would give us a population, at farthest, of no more than 25,000. Of these about 20,000 are in the metropolis, and the remaining 5,000 in the provinces. The number of foreign Jews has greatly increased for years past, although there has been now, of late, a continuous stream of emigration, especially from among the travelling Jews, principally to America and California. A goodly number have also, within the last few months, left our shores for Australia and her diggings, and a host of others are likely to follow in their train.

II. Among such a number, there, is of course, a great diversity of conditions. Many are in daily want of the necessities of life, and a still larger number scarcely able to obtain sufficient to support existence. This class is more numerous, in proportion, in London than the provinces. One reason is, as we have already mentioned, the great influx of foreigners. These come from all parts of Europe—but the majority being poor, without money or a word of English, or any definite avocation, immediately they arrive in the metropolis they mix with their brethren, and depend, in a great measure upon them, thus materially adding to the poverty of their community. Much destitution prevails amongst them—nevertheless, from all we have been able to learn, we may venture to say that not a single instance of that extreme want and misery can be found within their community as is abundantly witnessed in some localities among their English neighbours, but more especially the Irish. This is accounted for in part by their habits of industry, and in part by their national charities.

On the other hand, many are wealthy, and some exceedingly so—yet perhaps, not to so great an extent as some of their Gentile neighbours. One reason for this is—and, doubtless, the principal—that their condition as a nation, has been through past ages so very unfavourable for them retaining their wealth—not being allowed to become landed proprietors—their descendants have not had the advantage of augmenting the family property; but their riches, as well as their homes, have been unfixed and insecure. All the rich families, with few exceptions, have attained their wealth and position either by their own industry or that of their parents, some of whom at the present day rank among the most opulent in the world. Thus, among the Jews, as with the Gentiles, there are extremes of wealth and poverty, especially in London. But between these extremes, and upon which the prosperity of their community principally depends, there is a middle class, comprising the leading intelligence and activity of the nation. Should we attempt to make a numerical comparison of the classes, perhaps we should not be far from the truth—assuming 25,000 to be the whole amount, in apportioning 5,000 to the upper class, 8,000 to the middle, and 12,000 to the lower.

III. The Jews live in all parts of the United Kingdom. Having no particular attachment to place, they settle down in those towns most favourable for business. Single families are not frequently met with, because their religious ceremonies cannot be performed without a certain number being together; consequently, they generally congregate to the same town and neighbourhood. Wherever a sufficient number of families be together, so that ten male adults may regularly attend service, a Synagogue may be there erected. There are now forty-one registered Synagogues throughout the Kingdom, with several others of less importance.

The same reasons that lead the Jews to congregate in the same provincial towns,

induce them also to inhabit the same localities in the metropolis. The principal are Houndsditch, Aldgate, Whitechapel, Petticoat Lane, and their neighbourhoods. If a line a mile long were attached to any building about the centre of this vicinity—say the establishment of ‘Moses and Son,’ and with it a circle drawn, that circle would include from 12,000 to 15,000 Jews. But a great number, especially of the middle class, have removed to other localities; and most of the wealthy, like their Gentile neighbours of the same rank, whilst having their houses of business in the city, have, of late years, their private residences in the west end of the town. The principal Jewish mansions in the United Kingdom, are, we believe, the seats of Baron Lionel de Rothschild, M.P., Sir Isaac Goldsmid, and Sir Moses Montefiore.—*Mill's British Jews.*

EXPULSION OF THE JEWS FROM SPAIN.

THE decree was signed March, 1492, that in four months, every Jew, native or sojourner, should quit the realms of Aragon, Castille, and Granada, never more to return, under penalty of death and confiscation of goods; and the Justice of the inquisition was denounced against all who should harbour or conceal a Jew after that time. All property might be carried with them, but not in the substance of gold or silver, or the other articles usually forbidden to be removed from Spain. Bills of exchange might be taken instead of plate, jewels, or coin. But this indulgence sounds better than was realised by the event; for, as the time approached for their departure, the property to be sold exceeded the demand, the most wary purchasers reserving their offers to the last extremity of the helpless victims, who then were glad, it is said, to barter a house for an ass, or a vineyard for a few yards of linen cloth. Many of the Jews abstained from selling, hoping to the last moment that some favourable change would intervene to prevent the final catastrophe; but they were deceived; for Torquemada the Inquisitor-general, (whose extended titles Zurita rehearses with pompous delight, and whom some Protestants have denominated the first-born of hell) hearing that the wealthiest Jews had attempted to divert the purpose of the court by a bribe of 600,000 crowns, Thomas Torquemada, like Thomas Becket of old, rushed into the presence, and upbraided the sovereigns for their half-inclination to sell their Saviour to the Jews for pieces of silver. He issued an edict by his own authority, prohibiting all traffic with Jews for a term considerably within that of their banishment by the royal proclamation; and thus multiplied incalculably the losses to which they were previously liable. But throughout the kingdom of Aragon (which included Valencia and Catalonia) where all Jews were vassals to the crown or to the ecclesiastical lordships, a general sequestration of their property was made, by commissioners empowered to liquidate speedily all dues and debts that should be claimed, as well as all rents and taxes for the current year, and to hand over the remainder to the claimants of the property thus disposed of. The synagogues were probably not accounted private property, and therefore their value could be rendered to no individuals, i.e., that no Jews were entitled to claim their produce. They were generally converted into churches or convents; as, for instance, that of Merida, into a church dedicated to Sta. Catalina, Virgin and Martyr. It is easy to perceive how open this sequestration lay to extensive peculation, yet it was probably more advantageous than private sales at random.

As the term drew near, the ascendant party must have regarded the harassed Jew with such a burning intensity of assured victory, as the hawk feels while fluttering fixedly above his prey. The resource of baptism remained, subject, however, to the vigilance of the holy office, and many yielded to the powerful temptation; but the end of July saw multitudes of noble-minded Israelites forsake their homes, their fathers' graves, and all their old associations of

infancy and ancestry, to wander they knew not whither, a dignified triumph of passive courage! Zurita reckons their number at 170,000; Cardoso at 120,000; Miguel de Barrios and Mariana at 800,000; and it is said, that notwithstanding all their losses in the breaking up of their property, they carried off thirty million ducats.

Abarbanel's narration, in his preface to the Book of Kings, deserves attention and sympathy: 'When the royal proclamation was announced, I was at court, and wearied myself to frenzy in imploring compassion. Thrice on my knees I besought the king, "Regard us, O king; use not thy subjects with so much cruelty; rather exact from us our gold and silver vessels, or abundant gifts, even all that every Jew possesses, if he may still abide in his country." I entreated likewise my friends the king's officers to allay his indignation against my people. I implored the councillors to advise the king, each in his turn, to recall the decree. But as the adder closes her ear with dust against the voice of the charmer, so the king hardened his heart against the prayers of his suppliants, and declared that he would not revoke his edict to gain all the wealth of all the Jews. At his right hand was the queen, the Jews' enemy, urging him with an angry voice to pursue what he had so happily commenced. We exhausted all our power for the removal of the king's sentence, but there was no wisdom nor help remaining. Our nation, wherever the decree had been proclaimed or its fame had spread, bewailed their condition with a great wailing. Tossed in these fearful billows, they exhorted and confirmed the minds of each other. Whatever befalls, let us surmount every calamity for the honour of our nation and our religion, by a brave endurance; let us defend these from the hateful persecutors. If they leave us our life, we will live; if they take it from us, we will die; but never let us violate our holy law, the fullness of our affections, or the counsel of wisdom. O rather (and may God turn it all to good) let us abandon our settlements, and seek for homes elsewhere. Thus excited, there departed in one day 300,000 on foot and unarmed, collected from every province, the young, and the old, infants and women, all ready to go in any direction. Of that number was I; and, with God for our leader, we set out.'

Those of Castille took refuge in Portugal; about 20,000 families, according to Conestaggio, where they were admitted on the payment of eight gold ducats for each person, children at the breast excepted, but with the stipulation of becoming slaves if found in the country after a stated day; artificers in brass or iron were admitted at four ducats each, and invited to remain in Portugal. The frontiers were lined with tax-gatherers for the occasion, and the royal treasure must have become rapidly augmented.

Those of the Northern provinces fled to Navarre, or took shipping for strange countries. The ports of Cadiz, Sta. Maria, Carthagena, Valencia, and Barcelona, were thronged with suppliants for leave to embark at any price, for Morocco, Italy, or Greece, since death and confiscation were behind them. Their sufferings during these voyages, at the mercy of the vilest of mercenary ship-masters, are horrible to recount. After exacting large sums for the passage, some burned or wrecked their vessels while at sea, escaping themselves in their boats, and carrying off the goods of the Jews. Others starved their victims; and when famine induced fever or the plague, put them ashore to perish. One ship's crew were about to murder their Jewish passengers for the sake of their property, or as they expressed it, to avenge the death of Jesus Christ; but a Christian merchant on board reminded them that Christ died to save men's lives, and therefore his death was a blessing to the world. So the Jews were only carried to a barren coast, and left entirely naked on the beach; there they found a spring of fresh water; but in climbing the rocks by night to look for tokens of human habitations, several of them were seized and devoured by lions. Five days they abode there, till the crew of a passing ship, perceiving naked people on the shore, brought them on board, provided shifts for the women, and tore up old sails to clothe the men; they gave them food, and conveyed them to a certain port; where, when the inhabitants inquired if he had slaves for sale, the ship-master nobly answered, No! but delivered the poor Jews to their brethren in the city, on payment of reasonable expenses:

these gladly made them an additional present, 'praying God for his safety, and that He would prolong his life to a happy old age.'

Those who arrived at Fez were so numerous that the inhabitants shut the gates against them, leaving the Jews exposed to the African July sun in the open plain, with no food but the small quantity of grass which at that season could be found; and as they died, the survivors were too much enfeebled to bury their relatives. Some sold their children for bread; but after a time, the king obtained supplies of food, which he freely distributed, and restored the children without ransom.

At Sallee, the crew of a large ship enticed the starving Jewish children on board, to the number of 150, with pieces of bread, and then sailed away. The mothers ran screaming along the beach, imploring compassion, but in vain; their children were conveyed to a distant African port, and sold into slavery.

Amid such distressing events, various anecdotes are given of personal suffering and constancy, peculiarly Jewish. Some victims were discharged from a ship upon a desolate island, on the plea of pestilence. Of these some died of hunger; others with more strength walked forward to search for a human habitation. One of the latter had a wife and two infants; the wife died of fatigue, and himself fainted; on recovering, he found his two babes already dead, but even in this extremity he cried aloud his firm resolve to live and die in the Mosaic religion; then, gathering up sand and gravel, he heaped a pile above his dead, and hastened to rejoin his fellow-sufferers who had meanwhile gained some distance before him; 'for at the brink of death every one cares for himself, and not for another.' One mother was known to snatch up a large stone as her infant son lay in the agony of death, and strike him on the head till he died, herself expiring almost immediately from the exertion she had used. And it is boasted that during the famine in the fields before Fez, the Jews refrained from even seeking grass or roots upon the Sabbath day. A breaking up of family connections must have taken place to a great extent. After some time, there settled in Barbary a company of two hundred widows, some of whom knew their husbands to be dead, but having no children were bound to marry their husbands' brothers; and as these could not be found, were precluded from marrying again. Others had missed their husbands, but could not be assured of their death, and were thus unable to marry. These all uniting their sympathies and little property, reached Sallee and dwelt all together, labouring dilligently with their hands, and setting apart all the earnings above their own moderate expenditure for the purposes of religion and education.

Of the Jews who directed their course to Christian countries, nine caravels full arrived at Naples, already infected with disease arising from the hardships and privations of the voyage. This pestilence was communicated to the city, and carried off 20,000 inhabitants. Others repaired to Genoa during a famine there; the citizens allowed them to land, but met them with bread in one hand and a crucifix in the other, to intimate that baptism was to be the price of appeasing their hunger. Many, instead of disembarking at Genoa, proceeded to Rome; at which influx the Jews of the Ghetto were so much alarmed, that they offered the pope a bribe of a thousand ducats that he should prohibit the arrival of these strangers. Alexander was justly indignant at such a proposal, not only inhuman, but especially contrary to the usual fraternal spirit of Jews, and threatened to eject them to make room for the unfortunate exiles: to avert which disaster the Roman Jews received their brethren, and presented the pontiff with two thousand ducats.

Such was the general banishment from Spain, after more than 1400 years residence, and a larger average share of prosperity than any other section of their nation had met with, since the fall of the temple.—*Finn's Sephardim*.

JERUSALEM.

DISCOVERY OF AN EXTENSIVE SUBTERRANEAN EXCAVATION.

WE have been favoured by a friend with the annexed communication, which has been received from Jerusalem, and which will doubtless be perused by our readers with deep interest. The discovery of the remarkable excavation, to which reference is invited, is another of those striking incidents which seem now gathering around the land of Israel. It is not easy at the present time to determine at what period, or for what purpose this excavation was made. Does it owe its origin to the building of Solomon's temple, to which the writer alludes, or to the subsequent edifice erected by Herod? Perhaps some of our readers can throw some light upon it. There may be some reference to it in *Joseph. Antiq.*, book xv., c. xi., sec. 7, wherein the historian writes, with regard to Herod's temple: 'There was also an *occult passage* built for the king:—it led from Antonia to the inner temple at its eastern gate, over which also he erected for himself a tower, that he might have the opportunity of a subterraneous ascent to the temple, in order to guard against any sedition which might be made by the people against their kings.' He also states in connexion with the building of this temple, that in order to encourage the people, the king 'got ready a thousand waggons, that were to bring stones for the building.' (Sec. 2.) From this we might infer that the stones were brought from a distance, did not the immense size of some of them ('their length was twenty-five cubits, their height was eight, and their breadth about twelve') render such a proceeding very improbable.

The communication runs thus:—

'Some three or four winters ago, a portion of the northern wall of the city, about two hundred yards east of the Damascus gate, gave way, after a heavy fall of rain and snow, when the ponderous masses of the falling wall, together with the violence with which they came down, broke through the roof of what then appeared to be a natural cave. The wall was repaired soon after by order of the pasha, and the broken strata closed up with masonry, without exciting much curiosity. Rumours, however, got afloat, through the workmen, that the place closed up was of no ordinary character; but no attempt to gain an entrance into it was made until of late, when a few individuals succeeded in obtaining their object. Soon after, I, in company with some friends, having provided ourselves with the necessary implements, as candles, lanterns, matches, &c., effected an entrance into the same place.

'This remarkable place, which is evidently nothing else than a vast underground quarry, large enough, even as far as it has been explored, to have furnished the materials for the building of the temple, and the walls of Jerusalem, extends southeast of Mount Moriah, in the direction of the Mosque of Omar.

'Being nothing more nor less than a quarry, one might have been led to expect it to be but simple in its form, and somewhat limited in its extent; neither of which, however, is the case. The windings and the sections of this amazing excavation are so intricate and complex, that we frequently found ourselves returning to those spots from which we had successively started, without either knowing or recognising them again, in spite of the landmarks which we had set up for ourselves as we went along. Here we had to climb over a mountainous heap of chips of stone; there over piles of unwrought blocks of rocks, heaped one upon the other in wild confusion; now crossing a lofty hall-looking place, of a size sufficient to accommodate thousands of workmen; and then passing through a number of smaller ones leading into one another, of various dimensions, and of different elevations; when all of a sudden we had to retrace our steps from the frightful gapings in the roof over our heads, and anon were stopped, to our great disappointment, by mounds of earth, which evidently had come through the broken strata from above.

'The roof of this enormous excavation, which took us above three hours in perambulating, is supported at intervals of about twenty, thirty, or forty

yards, by square massive tower-like bastions, or pillars of various heights and dimensions, formed out of the native rock, or rather left there standing by the surrounding parts being cut away. As some of those supporters are decaying at the basement, the roof may at no distant day give way at that part, and become the tomb of the houses and the people above. And although the facings of those portions of the cut-away rock which lie exposed to the action of water, were coated over with a thick incrustation of stalactites, which showed the remoteness of the age of the excavation, yet the marks of the chisel on the dry portion of the rock looked as new and fresh as if the workmen had only just retired. Nowhere is the work of men and that of nature more strikingly contrasted than here. For while in one you could trace the deep furrows, with the grave and solemn appearance of old age, in the other the reverse was the case; all looked as of yesterday, notwithstanding the conviction that the sound of the workman's hammer had not been heard here thousands of years, during which the very structures, which ambitious vanity had reared to fame, or religious zeal to the honour and glory of God, of the materials that had been quarried out of this place, had all alike perished, and nothing is left behind for the bewildered visitor to contemplate of the works of the projectors and their projects, than a wide intricate vacuum, the habitation of the greedy jackall and the drowsy bat.

'After remaining at the said spot for a little while, admiring the delicate texture of the stalactites, which were so beautiful that it was almost sacrilegious to touch them, we proceeded onwards, encountering in our way only such objects as tended to heighten our curiosity, and to excite inquiry, such as: Why and wherefore were deep niches cut here, and a flight of steps there? or to what class do those animals belong, over whose burrows we were stumbling? or how and when had the human skeletons, that lie on yonder ledge of rock, been brought hither?

'All these gave way to an object of much greater interest, almost affecting. Within a retired solitary place, hidden from the gaze, stood a grey-looking circular basin of about three feet in diameter, scooped out with great regularity in the solid rock, receiving in its bosom the water that was filtering through the sides and the ceiling above. Close to it, lie scattered broken pieces of pottery, remains of vessels used for drinking, and to which, being perpetually washed by the gentle stream of the overflowing basin, is communicated a newness and a freshness, so that they appeared as if they had just dropped out of the hands of the hurried workmen when coming hither to quench their thirst, and who had only left to furnish themselves with new and entire ones wherewith to draw from the little crystal fountain which nature seems to have provided near at hand for their convenience. Their lives, alas! like the water spilt on the ground, can no longer be gathered again.

'A melancholy grandeur pervaded every part of this vast excavation; the armoury or storehouse, if I may call it, perhaps of Israel's own perseverance and industry! How thorough and complete must have been the overthrow of that people, and how frequent must have been the change of masters (to which the city of Jerusalem has been subjected since the expulsion of its rightful possessors), to make such an amazing place so entirely forgotten as to be laid bare by mere accident! Who can tell how many objects of sacred interest and importance this vast and wonderful excavation (which extends in the direction of the site of the temple) may be the depository of? I shall not speculate on probabilities, nor would I attach a nobler origin, or a higher design to the excavation, than what it obviously bears on its very brow, which some of our friends here are inclined to do. Yet it is intensely interesting, being probably the very rock whence the sanctuary was hewn, or the hole of the pit whence it was dug! If this be the case, which is more than likely, it will be sufficient to rescue this remarkable excavation from its slumbering obscurity, and secure to it a name and position amongst the most honourable places of the earth.'—*Jewish Intelligence.*

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY
FOR THE CONVERSION OF ISRAEL.

Date.	Place.	Nature of Service.	Speakers.
1885.			
Feb. 4.	Ford, (U. P. Church,) - - -	Sermon, - -	Mr SALKINSON.
" 5.	Do. (Free Church,) - - -	Lecture, - -	"
" 11.	Port-Glasgow, (U. P. Church,) -	Sermon, - -	Rev T. HENDERSON.
" 11.	Alloa, do. - -	Sermon, - -	Mr SALKINSON.
" 11.	Tillicoultry, do. - -	Sermon, - -	"
" 12.	Alloa, do. - -	Lecture, - -	"
" 13.	Tillicoultry, do. - -	Lecture, - -	"
" 14.	Alva, do. - -	Lecture, - -	"
" 18.	Cambusnethan, do. - -	Sermon, - -	"
" 25.	Dunfermline, do. - -	Sermon, - -	"

FOREIGN.

ALEXANDRIA.

GLADLY indeed (says the Rev. R. G. Brown, in a recent communication,) would I hold communion through your pages with many dear children of God, whose company has oft refreshed me, and with many more whom I shall never know till I meet them before the throne of the Lamb. I would I could give them errands to the throne of grace, so that by entering, like Esther, into the King's presence, on behalf of Israel perishing, they may have a nearer view of his countenance, touch his golden sceptre, and receive new assurance of his love. Gladly would I say to each believer: 'Hitherto have we asked nothing for Alexandria, nothing compared with the greatness of his power, and the faithfulness of his promises. Let us ask and receive that our joy may be full; and still more joyfully would I write of answered prayer: "Extol the Lord with me, and let us exalt his name together."'

My writing to you suggests new self-examination: What am I? What am I doing? Alas! I am a feeble light amidst deepest darkness, flickering under every breath of temptation, dim for want of the holy oil of God's Spirit, which I beg you to ask for me, and often shut up, as it were, in a dark lantern of outward hindrances. What am I doing? Most of my time is spent in acquiring a language whose sounds, caught with difficulty by the ear, a hundred times elude the grasp of memory; but I begin to have some feeling of victory. I give a daily Bible lesson, and an English lesson, to a crowd of boys, whose bright faces you would not soon forget—nearly all Jews; and I have frequent conversations, as yet without fruit.

You know that we have been obliged, by the winter rains, to remove the school to the building formerly used as the English church. The change has been followed by a great advance in *numbers, age, and respectability*. Is it a small matter of thankfulness and hope, that notwithstanding many disadvantages, experiment has fully proved that a very large and *most powerfully influential* institution can be formed here, and that my beloved colleague, Dr Philip, is singularly qualified for conducting it? We want Christian men to labour under him, and means for their support. The Lord give us both for the glory of his name!

What we saw and heard yesterday was surely enough to make us pray for new energy and faithfulness. Opposite the door of our school, within a spacious garden, is a lofty white domed pile. The Pope had met in solemn council at Rome, and declared that he was led of the Holy Spirit to proclaim that the 'mother of God,' and 'queen of heaven,' was born without sin. The second of this month was fixed for celebrating the joyful fact that the church had attained to certainty. The blasphemous lie was chanted by choirs of monks, pealed forth by the organ, tolled by bells, thundered by cannon; in large, huge letters, over the great door, it was blazoned in the sight of the insulted heavens.

Mater decora concepta labe pura.

O how long-suffering and slow to wrath must our God be! Then at night, Jews and Mahomedans were still further instructed by a grand illumination. Rows of painted paper lanterns, tar-barrels, blazing before the church door, and vases of burning pitch over

ste, reminding one of those lights in the picture, Pandemonium, mocking the moonlight by their red glare, and among the pure heavens with foul smoke. Rockets which climbed the sky seemed as if Rome's bold blasphemies aimed at

God, dazzling the eye of the multitude, and leaving them in the blackness of darkness for ever.

How long, Lord, how long, shall Israel be taught that this—all this idolatry—is the religion of the Lord Jesus?

GENERAL INTELLIGENCE.

BRITISH SOCIETY.

HOUSE.—Mr B. H—, who had been visiting me for more than a year, has taken the serious step of studying the (this is certainly the first and surest) Christ). When he bought a French Bible his father declared that he should not use any more. I accordingly received it from him, informing me of this sad condition; but, soon after this interdiction, that his father himself visited me, as much grieved, and after some time, again obtained permission to use it to me, provided we did not discuss it, and the Bible he was not to read. I asked him, filially, in the presence of relatives and friends, 'is the Bible a Jewish or a Jewish book?' The father replied: 'The Torah (Pentateuch) has been given to us by Moses.' 'But Moses was a Jew, father?' 'Certainly!' 'Then thou dost not permit me to read the Bible.' 'The five books of Moses you may read.'

'Were the prophets Christians?' 'They were all religious and holy men.' 'May I not read their lives?' 'No, no; I must not allow you to study them.' 'Well, father, if you forbid me the Bible, I must think your religion wrong, and that of Mr Ginsburg right!' 'You may read the *Old Testament*,' at last declared the bigoted father, after some talk of his wife and relatives; 'but I forbid you reading the *New Testament*.' 'The simple and open-hearted young man made his parents yield to his resolution of searching the Word of God of visiting me. I have been told he reads his Bible with real delight, meditates upon it. He also frequents the quarters that he defends Christ with such energy and sincerity when his friends attack him, that 'they are fearful of only son!' One morning he unexpectedly met his brother-in-law, Mr B—, at home; after speaking of the difficulties he had recently met with, I asked them to sit down with me and pray, through whom who is alone able to overcome all.

They both felt dejected after prayer; when I asked for the cause, Mr B—, declared that he should be happy if he could feel himself what he is,—a sinner. He is to be expected when a Jew will

humble himself to kneel—and much more, to pray through Jesus.

God's Spirit is, I think, stirring deeply with Mr B—, and he seems now anxious to make a public confession of Christ, from which he has been hitherto withheld by the fear of man; but last Monday evening he surprised me by a visit. Looking much oppressed, I asked, 'What is the matter,—is there anything new?' 'Oh, yes!' he replied, with a deep sigh, '*all is new!*' And after a short and mournful pause, he continued: 'Last night, when I left you, I was greatly afflicted. I felt as if the burden of my sins was more than I could bear—that a Saviour I *must* have. My mind has been long convinced that Christ is the Messiah, but I never believed it with my heart. And now I feel a guilty wretch, and my need of a Redeemer; and, according to the Scriptures, He is the crucified. I informed my dear wife of God's goodness to me, in revealing to me my own position, and in bringing me to the knowledge of Christ, and begged of her to join me with my little ones in confessing Him publicly. She looked perplexed, and did not answer. I asked her to pray with me for mercy. We prayed to Jesus, and my wife was silent and disturbed the whole evening. Early this morning she said, "I believe you were right. What is the use of going on as we did, doubting and hesitating? If the Bible be true, Christ must indeed be the Messiah. But my faith is not so great as yours—to deny my dear parents." He now wished to be introduced into the Church of Christ through baptism, but proposed that he should first go to inform his father-in-law and the rabbin, which I dissuaded him from. He went, nevertheless, and left the latter greatly encouraged in his new faith and hope. His humble voice, sincere manner, and afflicted appearance, formed such a contrast to his usually free and cheerful demeanour, as proved to me that all was indeed new with him, and that the Spirit of grace and supplication has been poured out upon him. May the Lord please to continue His holy work of grace in this son of Abraham! He is receiving now catechetical lessons of me, to be prepared for baptism.

You will be gladly surprised, that not only is Mrs B— as *resolute* in following Christ as her husband himself, but that she

has *fearlessly* tried to convince her aged mother of the truth as it is in Jesus. The above Mr B. H——, her only brother, has, after a long and serious discussion, seeing the truthfulness of his sister's arguments, and the earnestness of her new creed, exclaimed: 'Sister, sister! you have come to the right point. I have come to it long ago, but was afraid of mentioning it.' But this is quite unknown to his father. He is very anxious to be received into the Church of Christ at once with them. Yet it is to me a matter of *great* consideration.

Soon after my arrival here, a bible class of three ladies was formed, for the purpose of becoming acquainted with the promises of God towards his ancient people, and to pray for them. Now, thank God, this meeting commenced this year with eighteen members, and I trust it will continually increase. It takes place in my abode, the first Wednesday afternoon of every month. Hitherto, I regret to say, I found no sympathy for the Jews here, but I trust these meetings will awaken it.

MISSION IN DAMASCUS.

COMMUNION SABBATH.

THE following are extracts from letters addressed by the Rev. G. Lansing and Miss Dales, respectively, to friends in America, towards the close of last year:—

Last Sabbath was the happiest one which I have spent in Damascus. It was our communion Sabbath in Arabic. In the regular order which we have made, it fell to my lot to administer the ordinance. Several weeks previous to its administration, notice was given in the church, and five persons applied for admission. They were a weaver, who has been a regular hearer at our preaching for about two years, the first teacher of the boys' school, my servant, and the two girls, who have now been in our family nearly three years. We met with them all twice a week, in order to examine them as to their Christian knowledge and experience, and to instruct them in the nature of the ordinance; and as the result of this examination we did not feel that we could refuse any of them their wish, and so they were all admitted. On Sabbath we sat down at the table of the Lord with thirteen of the natives of this city, and it was truly a joyful sight to see so many who have been brought, as we trust, to receive the Lord in truth, unite together in this holy observance. The number whom we have now received is fifteen; eight at our first celebration of the ordinance, two at the third, and these five at the fourth. All of them have thus far been steadfast in their profession, with the exception of one who, under circumstances of peculiar trial, wavered for a time, and absented himself from services (though without going back to

his former connexions), but he returned again, humbly confessing his sin, and requesting to be returned to his former state and privileges.

The profession of Miriam and Werdy is to us, as no doubt it will be to you, matter of peculiar joy. For nearly three years they have been the objects of our constant care, instruction, and prayers. In having brought them, as we trust we have been instrumental in doing, to the saving knowledge of the truth, we feel that we have not built on another's foundation, nor reaped what another has sown, and therefore our joy is no ordinary one. When they came to us they were most ignorant, and their minds and habits most sadly perverted by a most wretched domestic training—but they have become intelligent, affectionate, and dutiful; and when we recollect what they were, and what most of the females of this city still are, we can say with hearts overflowing with gratitude, 'Such were ye; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' They have long (and especially the younger one of them) given good evidence of piety; and now, both of them promise, under Miss Dales' direction, and with the additional instruction which they will receive from her, to be very useful to their degraded sisters in this city.

There are but three girls boarding in the family at present, although the number will probably be increased before many months. You are quite familiar with the names of two of these girls, Werdy and Miriam; who have long been objects of interest to you, one of whom you have been supporting for the last two or three years. A great work has been done for them, and they are now the joy of our hearts, and ornaments to our mission. They are fifteen and sixteen years of age; and when they came into the family, some three years since, were in a most degraded condition. For several months they were so profane and vicious that our friends almost despaired of reforming them. But they laboured on. A gradual change was at length effected; and something more than a year since, Werdy, the younger, became an anxious inquirer after the way of salvation. Miriam, also, soon after; and for some time both have given most satisfactory evidence of the work of grace in their hearts, and of their having become new creatures in Christ Jesus. It was my delightful privilege, the second Sabbath after reaching here, to sit down at the communion table with these dear girls and the little band that have been gathered in from the darkness of heathenism through the labours of our brethren.

. Our school numbers *eighteen* now, of whom *fifteen* are *Jewesses*—their

ages varying from five to fourteen years. They are a deeply interesting group, and already are my affections largely drawn to them. I spend a portion of each day in the school-room, teaching them in English, with which they are very greatly delighted. We are also learning to sing the English and Arabic alphabets, which are new to them; and they are often so much pleased that they smile their thanks, kiss my hands, and say, 'Zerefa! Zerefa!'—meaning, 'Beautiful! beautiful!' You may imagine it is a very great trial for me not to be able to understand them, as they so often gather around me and say so much; still, we manage to converse some, as *our* girls understand a little English, and they communicate my wishes to the school girls. I am every day constantly constructing sentences, too, though in an awkward manner; and when I can make myself intelligible, I am, you may be assured, very greatly encouraged. Our school girls are mostly from wealthy and aristocratic Jewish families; and some of them wear most valuable ornaments, while little attention is paid to their dress, or to habits of cleanliness. Some of them are beautiful girls, and all are making good proficiency. We are very greatly encouraged, though we rejoice with trembling, for the prejudice and bigotry of the rabbis is such that we are constantly

fearing a prohibition may be issued, and the girls be removed from the school. Still, in God is our hope. The hearts of all are in his hands; and it is our daily prayer that the wrath of man may be restrained, and we be prospered in our enterprise.

An interesting incident connected with Werdy's connexion with the church deserves notice, as it shows her interest in the spiritual welfare of these children. A few days after the communion she very modestly requested Mr Lansing to permit her to ask the girls to come on Sabbath, that she might teach them from the Scriptures. He granted it; and on the following Sabbath nearly all gathered around her, receiving her instructions for more than an hour. I shall not soon forget the expression of her countenance as she afterwards came up to my room, and taking her low seat on the floor, told me how happy she had been with them, and then in a most thoughtful manner said—'Miss Dales, I think we must all pray for the girls every day;' so early had she learned to associate effort with prayer, and so earnest was she in her work. Last Sabbath all the girls were present, with one exception. Werdy taught the larger girls, and Miriam the small ones; and as Mr L. and I looked on, our hearts were filled with the tenderest emotions of gratitude and joy.

CURRENT EVENTS AFFECTING THE JEWISH PEOPLE.

HOLY LAND.

THE following sketch of the state of the Jews in the Holy Land was forwarded to Dr Philippsohn:—The Jewish population of Jerusalem consists of 5,500 souls, which is divided into two principal congregations, the Sephardim and Ashkenazim. The former numbers 3,600 souls, 2,800 of which are on the poor list. They follow the Spanish rite, and derive their origin from the Turkish provinces of Roumelia, Asia Minor, and Egypt, also from Persia and India, further, from Tunis, Tripolis, Algiers, and Morocco. They are governed by a perfectly organized hierarchy of "Chacanim" (Sages), with the Chacham Bashaw Rabbenu Abulafy at their head, who has several assistants, the principal of whom is Rabbi Abraham, Ashkenazi.

'The Ashkenazim, about 1,800 in number, follow the German rite, and derive their origin from Europe. They are divided into Perushim and Chasidim. The former, coming from Lithuania, has 950 individuals on the poor list, and its affairs are administered by a Beth Din, at whose head stands the Chief Rabbi, Jessai Bordaki. The Chasidim, deriving their origin from Volkyria (Russia), Poland, and Galicia, with 550 names on the poor list, has its own administration under Rabbi Nissim Back. There is also a small

congregation, consisting of 10 families of German origin, with 57 individuals on the poor list, who, however, stand under the Beth Din of the Perushim.

'Sir Moses Montefiore generally transmits the funds collected for the poor of the Holy Land to the heads of the respective congregations, who distribute the money equally among the poor, sending the receipts signed by each recipient to that gentleman, who then collates them with the list of the poor in his hand, and which list is modified according to the changes taking place among the poor. In other respects, the whole Jewish population of Jerusalem may be divided into Chacanim (Talmudical scholars), and trades people. Half of this population consists of Chacanim, who have no other occupation save study at the "Yeshiboth" (Talmudic academies).—*Jewish Chronicle*.

PRUSSIA.—Our government has confirmed the rights granted to the Jews in the principality of Hohenzollern.—*Jewish Chronicle*.

TURKEY.—The administrators of the Jewish community at Constantinople have decided on sending unleavened bread, meat, and wine to the French soldiers at the Crimea, for the feast of Passover.—*Jewish Chronicle*.

THE SYNAGOGUE.

'But even unto this day, when Moses is read, the veil is upon their heart: nevertheless, when it shall turn to the Lord, the veil shall be taken away.'—*St Paul.*

I saw them in their synagogue,
As in their ancient day,
And never from my memory
The scene will fade away;
For, dazzling on my vision, still
The latticed galleries shine
With Israel's loveliest daughters,
In their beauty half divine!

It is the holy Sabbath eve,—
The solitary light
Sheds, mingled with the hues of day,
A lustre nothing bright;
On swarthy brow and piercing glance
It falls with saddening tinge,
And dimly gilds the Pharisees'
Phylacteries and fringe.

The two-leaved doors slide slow apart
Before the eastern screen,
As rise the Hebrew harmonies,
With chanted prayers between,
And 'mid the tissued vails disclosed,
Of many a gorgeous dye,
Enveloped in their jewell'd scarfs,
The sacred records lie.

Robed in his sacerdotal vest,
A silvery-headed man
With voice of solemn cadence o'er
The backward letters ran,
And often yet methinks I see
The glow and power that sate
Upon his face, as forth he spread,
The roll immaculate.

And fervently that hour I pray'd
That from the mighty scroll
Its light, in burning characters,
Might break on every soul,
That on their harden'd hearts the veil
Might be no longer dark,
But be for ever rent in twain,
Like that before the ark.

For yet the tenfold film shall fall,
O Judah, from thy sight;
And every eye be purged to read
Thy testimonies right,
When thou, with all Messiah's signs
In Christ distinctly seen,
Shall by Jehovah's nameless name,
Invoke the Nazarene.

THE FRIEND OF ISRAEL.

“AND SO ALL ISRAEL SHALL BE SAVED.”

ANNIVERSARY OF THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

PRELIMINARY SERVICES.

A SOCIAL MEETING

Was held in the Religious Institution Rooms, Glasgow, on the evening of Friday, the 12th April, when the Rev. Ridley H. Herschell of London, who has recently visited the East, gave to the friends of Jewish Missions present interesting information regarding the operations of this Society in Alexandria, and, also, relating to the general aspect of Palestine and the East in respect to missionary effort.

W. P. Paton, Esq., occupied the chair. The Rev. A. G. Forbes conducted the devotional exercises.

After tea, Mr Herschell stated, that he had had opportunities, on going to and returning from Palestine, of witnessing the operations of Dr Philip and Mr Brown, and observing the high esteem in which they were held. The management of the domestic affairs of a missionary, he stated, were of great importance, and the conduct of Dr Philip's house was such as to produce a happy effect.

The position of a missionary in such a place was not well understood. Many professors of Christianity there do not show forth the power of the gospel. The Greek Church is degraded, occupying a moral position practically lower than the Romish. And when the missionary speaks to a Jew of Christianity, he has to show that it is something very different from what he sees either in nominal professors or in those churches. A missionary should command respect as a *man*—it was not only necessary that he be a good man; some good men did not command respect.

Of the school, he said—A missionary may work indirectly: making way through the children; feelings of interest are awakened towards the teacher; parents are glad to see the man who seeks to benefit their children. There is a language which the confusion of Babel did not destroy—the language of human feelings—the laugh, the tear. So with the operation of love towards objects of mutual interest. Where the school is good, Jewish parents will willingly avail themselves of it, and through it entrance be gained to their hearts. This was very much the case with the school at Alexandria. He had examined the school, and had reason

to be satisfied. Dr Philip had also a great advantage through his practice as a medical man; merchants and Greek Christians treated him with respect and honour. He had, also, in Mrs P. a good helpmate.

Of the general prospects for the furtherance of the gospel in the East, Mr H. said, that at Alexandria and Cairo the Jews were less prejudiced than he found them on his last visit, eleven years ago. Christianity was more respected.

Good results might be expected to follow the establishment in Palestine of agricultural schools and industrial farms; hereby efficient temporal aid might be afforded to converts. All missionaries were convinced that temporal aid must, in many instances, be given.

The Rev. Dr David Brown stated, that efforts were being made to have a conference of the office-bearers of various Jewish missions, and missionaries to the Jews, at London, in May next, when some questions of peculiar interest relating to the operations of Jewish missions might be considered.

In the course of the evening, appropriate portions of the Psalms were sung; and after thanks had been tendered to Mr Herschell, for his kindness in attending the meeting, and communicating information so interesting to the friends of Israel, the Rev. Dr Brown pronounced the Benediction.

SABBATH SERVICES.

On Sabbath, the 15th April, in anticipation of the Annual Meeting of the Society, twenty-three sermons were preached in various churches in Glasgow, by the following ministers:—viz., Revs. William Russell, Selkirk; J. R. Kerr, Pittenweem; H. Baird, Cumbernauld; M. Dickie, Cumnock; William Orr, Fenwick; J. L. Aikman, Edinburgh; A. C. Thomas, do.; Andw. Arthur, do.; J. M. Jarvie, Greenock; A. M'Auslane, Dunfermline; David Johnstone, Glasgow; and R. H. Herschell, London.

In Edinburgh, on the same day, ten discourses were preached, by the Revs. John Steedman, Stirling; A. G. Forbes, Glasgow; J. Bullock, do.; Thomas Henderson, Secretary to the Society; and Mr I. Salkinson, missionary to the Jews.

THE TENTH ANNUAL MEETING

Of the Society was held in the Merchants' Hall, Glasgow, on Monday evening, April 16, 1855. The Rev. Dr Robson presided. Prayer having been offered by the Rev. Dr Paterson,

Dr Robson rose and said—I have great pleasure in meeting with you on occasion of our annual assembly in connection with the Scottish Society for the Conversion of Israel. It is not necessary for me to occupy your time with any introductory remarks, as there are several gentlemen who will address you, and bring the claims of the Society fully before your view. The object contemplated by the Society is one in which every Christian must feel a very deep interest. It was an object dear to the apostolic mind—an object which preachers of the Cross felt to be encompassed with difficulty, but in reference to which he who, by way of eminence, was called the apostle of the Gentiles, nevertheless said, 'I have great heaviness and continual sorrow of heart for my brethren, my kinsmen according to the flesh.' Every Christian, in reflecting on the history of this interesting people, must feel that, connected with the missions on their behalf, there are claims which address themselves to the best and holiest feelings of our nature. It is very pleasing to know that other

societies are labouring for the welfare of the descendants of Abraham. The Society in whose behalf we have this evening assembled is constituted on a broad basis, and is supported by Christians of different denominations. Its missionaries are at work in Germany, in Algiers, and in Alexandria. Their labours have been of an interesting character, and by God's blessing, have not been altogether without fruit. At the same time we ought ever to remember that in an enterprise like this we are not to look so much to results as the inherent claims which it has on our efforts, our liberality, and our prayers. Duty is ours—results are with God. Even although we had no results to show as the consequence of the operations of this Society, still we should feel well persuaded that our duty is to 'go forward.' There is much to be done—there are interesting objects to be gained, and we ought to consider it an honour and a privilege to be associated together for the attainment of these objects.

The Secretary, Rev. T. HENDERSON, then read the Report, of which we present a brief abstract:—

The Agents of the Society continue to labour at all the stations occupied by them last year; and it is the privilege of the Directors to record the faithful and zealous labours of the Missionaries, and also the evidences of undiminished interest in their work, manifested by churches and individuals in this country.

AT HAMBURG,

Mr Elvin has had many opportunities for presenting the Gospel to his brethren of the house of Israel, and while he does not report any case of decided conversion as the result, he is, nevertheless, encouraged by past experience, as well as from the Divine promises, to hope that his labours are not in vain in the Lord.

Mr Elvin reports that Mr Windolff, Colporteur, from March till December, when his labours were transferred to another society, sold sixty Hebrew and German Bibles and New Testaments, and distributed several hundreds of tracts.

AT ALGIERS,

The Rev. Benjamin Weiss labours with his usual zeal, and has had Mr J. B. Campazzi, formerly a Roman Catholic Priest, associated with him for several months. Mr Campazzi's thorough adherence to evangelical doctrine, and earnest efforts to spread the knowledge of Christ, have greatly encouraged his fellow-labourer.

MISSIONARY TOURS.

Encouraged by the recorded experience of Mr Weiss in his tours last year, and having a desire to ascertain the fitness of Constantine for a mission station, the Directors have authorised him to visit that city. On his way thither, he halted at Philipville, where he met with several German and French Protestants, and was fortunate in finding a man by whose agency he could introduce the Holy Scriptures into the surrounding regions, and also into the interior. There being no Jews at Philipville, he remained but one day.

At Constantine, Mr Weiss spent several weeks in interesting labours among the Jews. This city contains thirty thousand inhabitants, of whom twenty thousand are Arabs, five thousand Jews, and five thousand Europeans. In the midst of this large population there is but one resident Protestant minister.

A Jew, who acted as interpreter to Mr Weiss at Constantine, and who had some previous knowledge of Christianity from a Hebrew New Testament and tracts given him by an Englishman (probably a missionary) two years and a-half before, became an earnest inquirer.

With a view to secure employment, along with opportunities for Christian instruction, this inquirer, contrary to the advice of Mr Weiss, resolved on removing to Algiers, and with his family, consisting of wife and five children, arrived there shortly after Mr Weiss' return. Here his instruction, and that of his wife and two of the children, proceeded very satisfactorily.

After several months spent in persevering, though unsuccessful attempts, to secure the means of subsistence for himself and family at Algiers, he was necessitated to return with them to Constantine.

Mr Weiss, while at Constantine, sold and distributed—of Arabic and Spanish Bibles, 18 (of which 8 sold), 40 Hebrew Bibles, upwards of 100 books containing portions of the Scriptures, as Psalms, Pentateuch, and Arabic New Testament. About 40 Arabic New Testaments disposed of to Mussulmans. Of the whole, comparatively few were given gratis.

AT ALGEIRS,

Mr Weiss has had to encounter many trials, especially through the masked opposition of Romish priests, but has been able to report, notwithstanding, that—

‘The most of the visitors of the by-gone year were of an interesting class, either personally, or because they were the fathers or members of important and influential Jewish families.’

The *Meeting* for preaching in *German*, mentioned in last annual report as commenced, ‘has increased in numbers and interest.’

Mr Weiss has been successful in circulating the Scriptures, as appears from the following statement:—Including distributed at Constantine and sent to Blidah, upwards of 250 Bibles in various languages (of which about 20 per cent. gratis), 670 volumes containing portions of the Holy Scriptures, such as New Testaments, Psalters, Prophecies, also in various languages (of which about 25 per cent. gratis), have been put in circulation. Several thousands of tracts have been given, either to purchasers of the Scriptures, to inmates of the civil hospital, individuals met in the streets or visited at their homes, and to sailors on board of ships.

AT ALEXANDRIA,

The Rev. Dr Philip and the Rev. R. G. Brown have, during the past year, harmoniously pursued their arduous labours with much energy and zeal. It is matter of regret that the former will, on account of his health, be under the necessity of returning for a season from the interesting scene of his present labours.

The direct efforts of the missionaries at this station for the conversion of the Jews, have been chiefly by conversation. Opportunities for communicating the gospel thus, have been numerous, and seem to be on the increase.

In the report of last year, reference was made to the labours of the brethren at Alexandria for

THE CONVERSION OF THE GENTILES.

It is pleasing to notice that not only do they stately preach in English and German, but also embrace, with eagerness, other opportunities that occur for the extension of the gospel.

MISSION SCHOOL.

It was stated in last year's annual report, that the Directors had, after mature consideration, authorised the missionaries to take steps for the establishment of a school under their superintendence. The expectations then expressed have been, to a large extent, realised; various difficulties attending the commencement of this institution have been successfully overcome, one of these difficulties is thus presented—

‘Will you believe it, that nominal Christians object to send their children to our school, in the Jewish quarter, from the old absurd idea that the Israelites murder Gentile children in order to use their blood at the passover?’

The Directors have much pleasure in receiving the testimonies of parties, residents or visitors, interested in the *furtherance* of the gospel, to the zeal, devotedness, and efficiency of the Society's missionaries at Alexandria.

In the course of a communication from a missionary, published in the *Christian Instructor*, an American periodical, the writer refers to Dr Philip and Mr Brown thus—

‘During our stay of three days, we received the attendance and kindness of the missionaries, sent out from different churches in Scotland, and labouring with great diligence and considerable success among the multitudes that are ready to perish on every side. Their company was truly refreshing to us, and we enjoyed it much.’*

HOME OPERATIONS.

The Directors, desirous for the extension of missionary operations, after due inquiry, engaged Mr Isaac Salkinson, a Christian Hebrew, formerly a student of the Jewish Mission College, London, as missionary to the Jews in Glasgow, and also to present the claims of

* The following particulars, relating to missionary operations at Alexandria, came to hand too late for insertion in the Report:—

The school was opened on 10th June, 1854. The attendance at first was 7 scholars; there are now upwards of 40 on the list. 20 are the children of Jewish, 4 of Mahomedan, and the rest of Christian parents. During the year, 400 patients have received attendance and medicine gratis from Dr Philip; and of these, at least, 50 have been accessible for religious conversation.

No fewer than 700 copies of the Old and New Testament have been sold, and about 150 distributed gratuitously. The greater part of those sold were disposed of by Mr Robertson, colporteur. About 226, as realised thus, has been forwarded, by Dr Philip, to the Agent of the British and Foreign Bible Society at Malta.

the Society to the churches. Mr Salkinson entered upon his labours in September last, and besides seeking the spiritual good of Jews to whom he has had access in this city, has efficiently discharged his duties, in pleading the cause of the mission.

Ministers of various denominations have, during the year, greatly aided the operations of the Society by their cordial advocacy of its claims, while others have warmly manifested their interest by receiving, with all readiness, the deputies of the Society. The Directors gratefully acknowledge their kind services, which have greatly cheered them in their undertaking. In all, during the year, 189 services have been held in connection with the Society, when sermons, lectures, and addresses have been delivered.

Unabated interest seems to mark the operations of the auxiliary associations.

The Glasgow Female Auxiliary, besides contributing to the extent of £33 to the Society, has provided a lot of wearing apparel for poor Jews at Algiers, which has been placed at the disposal of Mr Weiss—and provides for the education of three children of a Jewish family resident in Glasgow.

TEMPORAL AID FUND.

Several cases illustrative of the importance of this fund have, during the year, been recorded by the missionaries, who have, in numerous instances, been placed in trying positions with respect to inquirers or converts, who, from their position as such, or from other causes, have been without employment, and without the means of subsistence. Bribing men to profess a change of religion is thoroughly objectionable, while, at the same time, a disregard to their temporal necessities does not comport with earnest concern for their spiritual well-being.

In numerous instances the Jewish inquirer or convert, so soon as he is known to hold friendly communications with a missionary, has his means of living, formerly open to him among the Israelites, cut off, while he finds difficulty in obtaining employment among professors of Christianity, either from their suspicion or indifference; especially in such cases, help is greatly needed. A few contributions have been made to this fund during the year, but little has been done compared with the importance of this department.

The contributions to the Society are about £160 under the former year. This, while matter of regret, is not matter of wonder, when the heavy taxation, combined with commercial depression, which have existed, are considered; and, when it is further considered, that last year three contributions handed to the treasurer amounted to £245, while during the present year no such liberal contributions have been received.

The Directors have been reminded, by the removal by death of one of their number, the late Mr William Kerr, jun., of the charge—'Whatsoever thy hand findeth to do, do it with thy might.'

TREASURER'S STATEMENT.

J. W. Gathral in Account with the Scottish Society for the Conversion of Israel.

Dr.				
To Cash in Bank and on hand,			£260	1 10
Contributions for General Purposes,		£1198	14	8
" Distribution of Scriptures,		2	10	0
" Temporal Aid Fund,		7	4	0
			1208	8 8
Cash received on account of <i>Friend of Israel</i> ,			37	1 0½
Bank Interest,			1	14 2
			£1507	5 8½
Cr.				
By Mission at Hamburg,			£123	14 8
" Algiers,			308	8 2
" Alexandria,			504	4 6
" Glasgow,			62	9 4
Secretary's Salary,		£160	0	0
Donation by vote of Directors,		10	0	0
			170	0 0
Secretary's Assistants,			33	15 5
Travelling Expenses of Deputations, and Supply of Pulpits,			61	0 2
" Home Agents,			44	16 1½
Postage, Parcels, Remittances, and Exchange,			19	14 3½

Stationery, Books, Newspapers, Printing Annual Report, Bills, Advertisements, and Expenses of Meetings, ...	£53	11	5½
<i>Friend of Israel</i> , including Printing, Folding, and Posting to Ministers and Subscribers, ...	85	12	4
Office Furniture, ...	4	9	6
Rent and Taxes, ...	29	6	7
Coals, Gas, and other Charges, ...	5	1	0
Contribution to Box for Algiers, ...	1	0	0
Cash in Bank (less amount due Treasurer), ...	5	2	2
	£1507 5 8½		

GLASGOW, 14th April, 1855.—Examined, and found correct.

JNO. LAMONT.
THOS. FRAME.

The Rev. G. C. HUTTON, of Paisley, in moving the adoption of the Report, said,—Though presenting no striking features, this Report is interesting and satisfactory. The labours of the Society have been fully sustained during the past year. The work, no doubt, continues difficult and slow. The natural hardness of the human heart, and the special prejudices of the Jewish race, are not to be lightly overcome. Still these pages afford evidence that the power of the cross is capable of dissolving such barriers. 'Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?' It is pleasing to see that, in spite of Romish as well as Jewish antagonism, the agents of the Society have been successful in circulating, by sale and gift together, a large number of Bibles, Testaments, and religious tracts, in the places where they are truly needed. The operations among the young are full of promise. The Society's home mission agency, a most important branch of effort, has been resumed; and the Temporal Aid Fund, a fund of great utility when wisely applied, has already justified its origination. Owing to causes specified, the income this year is less than that of the year preceding. It is to be hoped that, in the kindness of Providence, the depressions referred to may be soon either alleviated or removed, and that, by extended interest in the cause of Israel, and increased liberality on the part of friends, the operations of the Society may not only go on without impediment, but with additional vigour. The Report concludes with a reference to the motives which should prompt to evangelising labours among the Jews. On some of these permit me a little to speak.

The ordinary motives to evangelisation ought largely to operate here. The Jews are sinful men, and need atoning righteousness. 'Both Jews and Gentiles are all under sin.' 'Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.' 'And as there is not another name under heaven, given among men, whereby we must be saved, but the name of Jesus,' this motive is of itself enough to impel Christian enterprise in the direction of Israel. True, there may be those who, ignorant of Jesus, but clinging to the promises of ancient writ, shall yet sit down 'with Abraham, and Isaac, and Jacob, in the kingdom of God.' And there may be some (God forbid that we should deny it) who, believing in Messiah of the prophets, and not beyond the sound of the gospel, have yet failed to identify him among the personages of history, and who continue to look vainly forward still, that shall enter the kingdom of God's Son. But if faith in Messiah, co-existing with rejection of Jesus, is a possibility, it can be little more. Even were all Jews Israelites, though not Christians, we should still have every motive to labour and long for their conversion to Jesus. Much more when it is lamentably plain that but a fraction of the Jewish race profess to do justice either to the law or the prophets. Moses is a name little more potent over multitudes than Jesus. That conformity to the nations in evil, which was their sin and curse in the period of their fathers, is so still. The unclean spirits of mammon, infidelity, ignorance, superstition, bigotry, and formalism, that infect the

world, possess also the scattered multitudes of Israel. By the confession of Jewish writers themselves, the race, from whatever causes, has sunk into a deep abyss of moral degeneracy; and it is plain, that wherever they come in contact with the cross, while yet untouched by its virtue, a deadly antagonism and demon bitterness is generated against Christ. Even in the darkest annals of ancient Judaism there were bright protesting spirits who stood in the breach, and sought to stem the apostasy of the land. For eighteen centuries all such—sad omen!—have disappeared, and in vain we look for the genius of reformation. Not only has the lamp burnt out in the sanctuary, the Shekinah departed, the ark perished, prophetic inspiration ceased—there is no commanding patriot or priest to rouse, as of old, the national spirit. How is the gold become dim! Truly they need the gospel as much as any tribe of pagan unbelievers. We cannot say, in the words of the poet—

‘Even in their ashes live their wonted fires.’

Judaism, as a religion, is dead. The system of the Rabbis is but a theological carcase. There is no Messianic soul in that body which once contained the spiritual life of the world. It has been suicidally detached in that unnatural act by which the nation wrenched itself from Jesus. Nor shall that soul return till the Great Prophet, as Elijah on the widow’s child, shall stretch himself on the inanimate frame, and quicken it again by the vital contact of his Spirit.

But there are special reasons for evangelising Israel. We have sinned against the Jew. He has been an outcast, and we have held ourselves entitled to treat him as one. We have virtually said, looking on his progeny, ‘Ye are the children of them that killed the prophets,’ and have coiled up into ourselves, converting that most catholic of all systems, Christianity, into a caste. We see the wandering race with the Cain-brand on their foreheads, the self-chosen curse resting on them. We see the blood distilling from beneath the crown of thorns, and remember who it was that cried, ‘His blood be on us and our children.’ We remember it was Jews that sat in Sanhedrim and plotted that death—Jews that goaded the heathen magistrate to the judicial murder—Jews that cried, ‘Not this man, but Barabbas’—Jews that swore away and betrayed the life of the Just One—Jews that howled around the cross. We remember the fell unanimity of the nation, rulers and ruled alike, rabbis and rabble, in this deed of horror. We call to mind that it was Jews who stoned the proto-martyr, and persecuted the apostles. We hear Ebal thundering its curses on the devoted camp; and, forgetting the spirit we are of, and Him who said, ‘Father, forgive them, for they know not what they do,’ we unconsciously assume the attitude of Heaven’s avengers, or indolently say, ‘It is the will of God that they be scattered and peeled.’ As with the sons of Ham, so it has fared with the sons of Abraham. We have virtually said, Are they not doomed? and we point to their degradation in proof. Ah! that degradation may prove something more. The African is first trodden under the heel, and elaborately imbruted for the objects of lust, and then civilization, turning round as from a worm, cries out, how abject! So Israel has been persecuted by the nations, amerced, spoiled, trampled, denied the rights of man, made the prey of despots, the Gibeonites of Christendom; and after centuries of oppression have made them what we see, Gentile justice cries out, the reprobates! Forbidden to inherit soil, they have been accused of hoarding gold; forbidden to fight freedom’s battles by sea or land, they have been charged with lacking patriotism. Shut out from every place of profit, power, and confidence, they have been taunted with mean occupations. Often deprived of the protection of law, they have been branded as knaves. Even we, in our tolerant Britain, to this day impose on them oaths they cannot take, and then arraign them as enemies of the Constitution. It would have been strange if the Hebrews, emerging from an Egyptian bondage of 400 years, should not, as a class, have proved what Moses found them, indurate and gross, stiff-necked and rebellious; and would it not have been equally marvellous if the mass of Jews now scattered over the modern world, having undergone the debasing

ordeals of eighteen centuries, should yet have come out on the platform of recent toleration erected for them, bearing only the traces of unstained nobility and unparalysed faith? Their degradation—moral rather than intellectual—is in every view an argument for evangelistic effort.

But all Jews are not thus. Pleasing exceptions offer. I do not refer to men of European fame, whose names are synonyms of wealth, men able to subsidise empires out of their private purse. I do not refer to masters of musical science, or chiefs of diplomacy, but to individuals of far humbler grade. Let us do justice to the bravery of spirit which endures the contempt of the world, struggles with poverty, rather than renounce a cherished creed—which makes many painful sacrifices in the cause of honest if mistaken sentiments. Let us do justice to the love of fatherland still beating in some lonely Jewish bosoms. I speak not of the rich, who fast and pray, build and endow synagogues, present to them elaborately-adorned scrolls of the law, in which they write the first and last words, keep the Sabbath with a rigid severity, carrying no burden, dipping no pen in ink, kindling no light, who sweep their houses clean of all leaven at Passover time, and scrupulously observe, in all the festivals, every jot and tittle of traditional rule.* It is easy for such to submit to the Sabbath of the Christian, and also to keep the Sabbath of Moses; but it is different with the Jewish son or daughter of toil, who must live on the wages of five days, and honourably discharge the dues of the synagogue. Let us think of such modern Jew carrying out his religion, not as we on the day of rest, fenced by legal enactment, when business is suspended, the din of commerce silenced, and even nature stilled into unison with the quiet of man, the tones of the Sabbath bell only filling the air with solemn melody; but commencing and ending his Sabbath amid the Babel of a world's noise, and the glitter of a world's snares—the open marts filled with traffickers, the resorts of amusement crowded with the giddy rout, and then say whether he who, in the midst of all, holds on the even tenor of his way to the house of God, and abstains from seeking pleasure or making gain, is not entitled to some respect and sympathy even from the Christian worshipper?

We should think of the Jew as essentially an exile and an alien in any land, for Israel still dwells alone, and is not reckoned among the nations; and, putting ourselves in his circumstances, ask whether we should excel or equal him in tenacity to our convictions of right? Suppose that Britain, mistress of the world now, the depository of the sacred light, like Judah should let the crown fall from her head, become the prey of conquering hordes, her people dispersed, captive, and destroyed; suppose that some new race should spring to the imperial seat of Britain, expel her Christian sons, defile her Christian temples, and establish in the room of Christianity the worship of a new prophet; suppose that the descendants of the Saxons were reduced to a small minority in the island of their fathers, and that the strange temples of the new faith, with equally strange sacred days, were substituted for the simple sanctuaries and quiet Sabbaths of their ancient creed; suppose the picture of the essayist realised, and the stranger artist of the Pacific should sit on some broken arch to sketch the ruins of the proud metropolis of the sea, amid whose desolation a few thousands of the aboriginal Britons still dragged out a wretched subsistence, treated as a dangerous tribe, and barely tolerated by the laws—and then let us ask whether all who are stout Christians now, would, in circumstances like these, cleave, through scorn, oppression, and poverty, to their faith, or whether, if compelled to desist from labour on the national holidays, they would *also* observe their own day of rest, amid all the urgencies of business, and all the seductions of pleasure, or whether many thousands of professors would not, alas! as but too many of the Jews throughout the globe have done, accommodate their practice to the convenience of the time and the pressure of the age?

And if we sympathise with the Jew as an exile, should we not sympathise

* A Few Words to the Jews.

with him as a disappointed and soul-sick expectant of One that shall never come? Reading lately some publications of that small section of English Jews which may be called the orthodox and pious school, I was struck with the pervading despondency of their spirit. Belonging to the class who oppose the German or rationalising party, who would explain away, by a spiritualising interpretation, the clear prediction of a Messiah contained in the Old Testament, there was yet the barest reference to that personage who to their fathers was the sum of national hope. In every trial then, it was the faith of a Messiah that sustained their souls. To that they clung, and never more than in their sorest adversity. But time has changed all that. The modern Israelite is not a hopeful man. He is on the receding wave, and is half afraid of it, yet tries to think himself floating with the rising tide. The shore, instead of appearing nearer, only grows dimmer and dimmer to his straining vision. Shall we not pity the sick and hopeless Jew? Shall we not strive to convince him that He for whom the fathers longed, and for whom he faintly looks, is already come—'the Lamb of God, who taketh away the sin of the world.'

But I am reminded by the Report, of a powerful motive to seek the conversion of Israel. 'Salvation is of the Jews.' Who was it that bled for man? According to the flesh, a Jew. Who are these prophets, on whose strains we pore? Jews. Who are these historians of the church, these penmen who have left the records of creation, the flood, and the most important annals of the ancient world? Jews. Who are these apostolic letter-writers, and authors of the life of Christ? Jews. What is that we were taught as babes to lisp, and which dying saints whisper with departing breath: 'The Lord is my shepherd, I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil?' A melody of the Jews. It has been said by the philosophic theologian Vinet, that each nation has a truth to keep and work out to the world. Whatever may be in this, it is true that *salvation* is the grand truth which has been committed to the Jews. That ancient church was the cistern in which the waters of life were collected, to be thence diffused over a world. It was by Jewish heralds that the glad tidings were sounded to the winds of heaven. It was in the Jewish synagogues of Gentile lands they sought a first footing, and from the towers of these Jewish fortresses they first unfurled the flag of Christianity. 'Salvation is of the Jews.' They have had much to do with the history of salvation in the past, and they have much to do in its future. The world's conversion depends on the Jews. They shall yet be restored to the church. I am far from clear that their civil nationality shall be restored in the form patriotic Jews desire, and many Christians think, though it is highly probable that Palestine shall yet become the home of many returned Israelites; but there shall be a restoration of Israel to the *church*—a fact as marked and visible as the erection of a Hebrew nationality. And this shall be a *sign*—a sign to the world that ignorance itself cannot mistake, and unbelief may hardly resist. 'Then shall Gentiles come to the church's light, and kings to the brightness of her rising.'

The honour of Christ urges us to evangelise the Jews. The stone rejected of the builders must yet be accepted even by them, and the triumph of Jesus shall be imperfect till that time. But that rejected stone shall yet be brought forth with shoutings; and high in the shout of jubilee shall be heard the tones of Israel crying in unison with the nations of the saved, 'Grace, grace unto it!'

The glory of the latter day shall not reach its meridian power without the conversion of the Jews. But what full-orbed splendour when the Redeemer's crown shall be jewelled with the precious stones of Zion! What union in the church! 'Ephraim shall not envy Judah, nor Judah vex Ephraim.' What confusion to the sceptic then—the church's mighty schism healed, and Jew and Gentile united in bonds of firm fraternity bowing to the same cross!

What joy to the Messiah to be at length accepted of his *own*! What joy in heaven to see the last rebel vanquished, the last citadel won! What joy to the weary Jew to find himself at home, once more in the family of the church; and what joy to the adopted sons to open the door and admit the prodigal!

For the prodigal shall yet return, no more to feed on sordid husks with the

swine of the field, but, 'coming to himself, will also arise and go to his Father.' Then there shall be songs such as never woke the echo. 'And so all Israel, who are of Israel, shall be saved!'

'From the four winds the Jews, eased of their curse,
Return, and dwell with God in Jacob's land,
And drink of Sharon's and of Carmel's vine.

How fair the daughter of Jerusalem then—
How gloriously from Zion hill she looks!
Clothed with the sun, and in her train the moon,
And on her head a coronet of stars,
And girdling round her waist with heavenly grace
The bow of Mercy bright, and in her hand
Immanuel's cross, her sceptre and her hope!

Rev. Mr ORR.—I beg to second the motion which has been proposed. I concur in all the arguments which have been adduced why we should prosecute this object. I am glad that we have among us Christians belonging to different denominations, associated together for one common object. When we think of this it repays us for the trouble to which we are put, by bringing union into our ranks, so that, despite the peculiar principles which we hold as belonging to different denominations, we can associate, we can co-operate, for the conversion of Israel, and I think the Church and our own spiritual improvement will be greatly promoted by our going hand in hand for the promotion of the conversion of the Israelitish nation. Justice is required at our hands. It has been hinted that we have got an immense amount of good from that family, and that great things were accomplished in that family. The prophets were Israelites, and so were the apostles. Has the gospel been preached in any nation in Europe?—we owe it to the instrumentality of the Jews. It has been mooted in some of our most respectable circles, that we are doing wrong in promoting this object, in order to pay back the debt of gratitude which we owe to that race. I am as sensible as any man of the amount of Jewish prejudice, but I am certain that as they are converted to God, they will extol our efforts, and gratefully acknowledge that we have been but paying a debt of gratitude for the benefits we have received from them. It has been well hinted, that by the conversion of the Jewish family—as under God's grace we hope they will be converted, and let us by all means seek their conversion—we would have able coadjutors in the great work of evangelising the world. There would be a great oriental influence set on foot, and we should have unrestricted commerce and happy intercourse one nation with another. Let us throw every proper influence into the scale, and let us seek—if we would wish to send the gospel of our Lord Jesus Christ far hence among the Gentiles, and would have fellow-helpers in the great work—to get the Jews to our side. It has also been hinted that the Jews are gradually merging into infidels. Their modern history is of this character. We have much to fear from infidelity at home and abroad. The Jews have it, the Gentiles have it, Britain has it, Germany has it, Rome has it—this hydra-headed monster rising up to crush, if possible, the thriving cause of our common Christianity. Let us by all means try to get the Jews rid of that; let us by all means seek their conversion to Christianity; let us learn to unite for the common cause, and we shall yet triumph.

Rev. D. LAUGHLAN moved:—

'That while prayer, liberality, and effort for the promotion of Christian Missions generally ought to be cordially approved, the employment of the means for the furtherance of the great object of this Society, the Conversion of Israel, may be justly regarded as a special appropriate acknowledgment of spiritual blessings enjoyed by Gentile believers.'

I believe the times in which we live are more distinguished than any other period since the days of the apostles for missionary zeal and missionary enterprise. Since the reformation, all true believers—all holy men, fearers of God's

name, and doers of God's will—have prayed, prayed frequently and fervently, for the downfall of Heathenism, Paganism, Popery, Mahommedanism, and Judaism. This was right and dutiful, but here the duty does not terminate. Words must be embodied and exemplified in works. Sincere prayer must prompt to vigorous exertion. Prayer without effort is like creeping along the shore waiting and watching for the calming of the winds and the waves, instead of unfurling the sails, launching the bark, breasting the billows, and rowing among the breakers. Prayer without effort is like making a strict examination of the Christian armoury, and a nice calculation of its fitness to fight the battles of the Lord, instead of buckling it on, and proving its power by occupying the high places of the field, or by rushing amid the thickest rank of the enemy. While we pray we must work, and while we work we must pray. Prayer will not do without working, and working will not do without prayer. Believing prayer must impel to action, and action must be sustained by believing prayer.

It is cheering to reflect, that the Christian world is being aroused from its former lethargy. Christians now see more clearly, and feel more deeply, their duty with regard to the cause of missions, which is the cause of God. They are not only inquiring the way to Zion for themselves, but they are anxious that others be directed and conducted thitherward. When we look abroad upon the heathen world and contemplate the varied forms of idolatry, superstition, and will-worship that prevail, we are constrained to present the prayer, 'O Lord, have respect unto thy covenant, for the dark places of the earth are full of the habitations of cruelty.' And we must remember that we are good soldiers of Jesus Christ. We must go up and possess the land. We must plant on it the standard of the cross, and take possession of it in the name of Him who is the King of kings and the Lord of lords. Or, looking at the dreary, barren, moral waste, we must remember that we are the workmen of the Lord. We must cultivate the field. We must carry on the process of cultivation, till the wilderness and the solitary place be made glad, and the desert rejoice and blossom as the rose; till instead of the thorn there come up the fir-tree, and instead of the brier there come up the myrtle tree. Hence, to take a calm and an accurate survey of the present condition of the world and of the church, is both needful and profitable for us as professing Christians. We see how things are, this leads us to search the Word of God to ascertain how things ought to be, and how, through the influence and the operations of Christianity, things shall be. Instead of causing our spirits to droop, it should nerve our arms to work. Nor must we cease working till the mystery of godliness be completed—till Christ takes to himself his great power and reign—till He sit as king among the nations, and sway the sceptre of universal empire over a morally-regenerated, a spiritually-redeemed, an evangelised, a christianised world.

But the future prospect, as well as the present condition of the world and the church, argue the necessity of missionary zeal and missionary effort. Glorious things are spoken of Zion. The watchmen on Zion's towers shall see eye to eye. The people of God shall become one united company. They shall exhibit one close, compact, imposing phalanx, and moving onward and forward under the blood-stained, but peaceful banner of the cross, scatter far and wide the good seed of the kingdom—the words of eternal life. The crescent of Mahommed shall wane. The man of sin shall be destroyed. The temples of heathenism shall be cast down. The idols shall be utterly abolished. Infidelity shall be silenced. The wandering victims of Judaism shall gather around the cross, and look upon Him whom they have pierced, and mourn. The Word of God shall take the place of the Shaster and Koran. The little stream which now makes glad the city of our God shall widen and deepen, and roll on in one resistless current till, 'like a sea of glory, it spreads from pole to pole.' Ethiopia shall stretch out her hands to God. The rude inmates of the snow-built huts of Greenland shall be taught to celebrate the praises of their great Creator. The fragrant bowers of Africa shall be temples dedicated to the service of the three-one God. 'The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it.' The Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar,

and from Hamath, and from the islands of the sea. 'All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him.'

I dare not say, that God could not make bare his holy arm, descend in the might of his Godhead, and by the fiat of his will effect this grand moral and spiritual transformation. But I do say, this is not God's ordinary method of procedure. He always works by means, and the mean to be employed in the conversion of the world is a preached gospel. This was the mean employed in the primitive age of the church. This is the mean employed in the present age. This will be the mean employed till the church's millennial glory be ushered in. Then the church shall look forth fair as the moon, clear as the sun, and terrible as an army with banners. Then the jubilee of the world shall be sounded. Then the triumphant exclamation shall be heard, 'The kingdoms of our world have become the kingdoms of our God and of his Christ, and he shall reign for ever and ever.' And in this God-like enterprise Britain must act a principal part. She must be the chief instrument in the world's moral regeneration and spiritual elevation. She must occupy the high position of being the world's moral Pharos. And ye who are Britain's sons and Britain's daughters, must act a part worthy of Britain's moral and spiritual greatness. Ye must show forth the salvation of our God to all the ends of the earth. If ye are philanthropists, your prayer will be, 'God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known in the earth, thy saving health among all nations.'

In the cause of missions we can trust to the presence of God to sustain our efforts, and we can trust to the blessing of God to crown our efforts with complete success. We are labourers together with God. We fight in God's strength. We use God's weapons. We plead God's arguments. We shall have a rich reward. 'For they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.' Our success rests on Jehovah's purpose, Jehovah's power, Jehovah's promise, Jehovah's oath. Events are all working together for the introduction of that period when 'the knowledge of the Lord shall cover the earth as the waters cover the sea.' Christ 'shall see of the travail of his soul and be satisfied.' But he shall not rest satisfied till our sin-blighted world be found luxuriating in all the happiness of a heaven-born, a heaven-descended, and a heaven-directed Christianity. And, blessed be God, our world is destined to become one large temple, and all its inhabitants one large congregation from which incense and a pure offering shall arise to God the Father, God the Son, and God the Holy Ghost.

'Then Christ shall have dominion
O'er river, sea, and shore,

Far as the eagle's pinion,
Or dove's light wing can soar.'

But while missions generally have claims upon our prayers and our efforts, the Jewish mission, the mission for the conversion of Israel, has a special claim. We owe the Jews much. We owe them ourselves, that is, we owe them our religion and our religious privileges. They were the writers, the repositories, the conservators of the Old Testament. They were the writers of the New Testament. They were the first preachers of the gospel. They were the first missionaries to the Gentiles. To them pertained 'the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is God over all, blessed for ever.' It is true that they have been cut off because of unbelief; but it is also true, that they are still beloved for their father Abraham's sake. It is true that they have been scattered, and enslaved, and persecuted; but perhaps it is also true that they will be gathered together again and nationalised, and that Jerusalem will be an 'eternal excellency,' and 'a joy of many generations.'

Their debtors we are. They brought the gospel to us when we had it not, and surely, it is our duty to send the gospel back to them *now* that they have *it not*. *Their fall was our mercy, and surely our mercy should be their mercy. 'Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them*

be but life from the dead? For if the first-fruits be holy, the lump is also holy, and if the root be holy so are the branches.'

The Resolution was seconded by the Rev. A. ARTHUR.

Mr I. SALKINSON next addressed the meeting. He said—In my present position I suppose I am expected to address you on the following topics—Israel's prospects; Scotland's disposition towards that people; the agency employed generally in Jewish missions, and my own agency, in particular; with an appeal to you. That I am appropriately led to touch on all these subjects may be seen from the circumstance that they all are associated with my very name. My name is Isaac, spelled I s a a c. Now, I is Israel, S Scotland, A is agency, and A appeal; and as for the C, we shall look out at the conclusion for some subject which begins with that letter. As my time is somewhat circumscribed, I shall confine myself to the handling of these various subjects, in the spirit indicated by the name with which they are identified. *Isaac*, be it remembered, is derived from a Hebrew word, which means to laugh for joy, to sport, to deride, &c. Let our treatment of these topics be in a joyous strain. First, then, let me speak of *Israel's prospects*. We read, when God intimated to Abraham for the first time that Sarah was to bear a son, that Abraham fell upon his face and laughed. The laughter of Abraham was not out of distrust or unbelief, but from joy. He regarded himself as unworthy of so great and so miraculous a promise, and therefore said—'Shall this be done to me? Would only that Ishmael should live before thee!' God approved of Abraham's conduct, and therefore said, 'As for Ishmael I have heard thee; but Sarah shall bear a son indeed, with whom and with whose seed I shall establish my everlasting covenant.' From the connection, we can easily perceive that Abraham's joy was not merely on account of Isaac; but on account of Isaac and all his posterity in connection with the everlasting covenant; and this joy, doubtless, is that to which our Saviour referred, when he said—'Abraham saw my day, and was glad.' Messiah and Israel are in Scripture identified in their names, and are analogous in their respective histories. Messiah is thus addressed,—'Thou art my servant, O Israel, in whom I shall be glorified;' and Israel is called by the name of Messiah in Habakkuk and in the Epistle to the Hebrews. The history of Christ, grievous and melancholy as it is on account of his sufferings, his rejection by men, and the shameful death he endured on the cursed tree, is yet a triumphant one, and all his sufferings served only to heighten his glorious and divine victory. So Israel's history, painful and lamentable as it is on account of their sufferings and calamities, must yet, according to promise, prove glorious in the end; and their previous sufferings will only serve to magnify their final triumph. Now, Abraham saw the day of Isaac's posterity and their history, as well as the day of Christ and his history, and was glad. But, next, let me say a word about the disposition manifested by *Scotland* towards the Israelitish people. Scotland, I believe, prefers the restoration of Israel to their own land—to the restoration of Poland and Hungary, and, perhaps, even to the independence of Turkey, though she is not ready to make such sacrifices as she is now doing for the latter. Nevertheless, Scotland assumes the character of Sarah, who laughed within herself, saying—'After being waxed old, shall I have pleasure, my lord being old also?' Scotland looks upon Jerusalem as an old widow, grey-haired and wretchedly poor, and though she is of honourable pedigree as connected with Abraham, Joshua, David, Hezekiah, and Jesus of Bethlehem, still, being so old and so miserably poor, should she still have pleasure in being married? And married to whom? To an old Jew, who spent his early days as a bricklayer in Egypt; his middle age, as a captive in Babylon, and his old age as a degraded slave in Rome, and for now above 1800 years straying a poor wanderer throughout the whole world. Yet are this couple still destined to form a happy union, and even see generations? It is impossible; Scotland laughs within herself at the very idea. But the more remarkable fact is this; when you urge the question on Scotland, she denies the fact, and saith, No, I have not laughed, Sarah-like, for she was afraid. I speak from experience, most of the ministers I meet with in this country, when asked about the restoration of Israel to their land, have returned me something like this answer. The opinion is not widely prevalent in this land; for myself, however, I am rather in favour of it. Now, I

it known to you, my Christian brethren, ye worshippers of Jehovah, that He who said Sarah was to bear a son, the same said to Israel, 'But thou shalt be called *Hephzi-bah*, and thy land *Beulah*, for the Lord delighteth in thee, and thy land *shall be married*.' I must now speak about the agency employed in our missionary work. The agency of Jewish missions generally meets with two obstacles,—*First*, the prejudice of the Jews against Christianity on account of the long and bitter persecution he sustained from her pretended disciples, who misrepresented and turned the Christian religion to idolatry (and such occurrences are still going on in various parts, especially in Russia, where are about 3,000,000 of Jews, forming the head of all the orthodox party); and, *secondly*, the national pride, and boastfulness of love one to another, piety and devotedness to God, in all which, the Jews as a nation suppose themselves to excel all other nations. To remove, then, these two obstacles, it is your duty, my Christian brethren, first to send out missionaries who should declare that you are *friends* and not persecutors of Israel, and preach to them a pure and a biblical Gospel, and secondly, you must not merely tell, but show the world that your devotedness as a nation is surpassing that of all others; your love and pity extend to all men, since you profess God is reconciling to himself the whole world in Jesus, not as the Jews, regarding only themselves to be the people of Jehovah, and therefore caring little for others, and finally your righteousness must indeed exceed that of the Pharisee, else you yourself cannot enter into the kingdom of heaven, much more bring others into it. As regards my own agency, I am happy to state the success I have found in my labours, and the kindness and encouragements I have met with among the Christian friends I have visited. Were those present, who knew me nine months ago, when I had no idea of ever speaking in public in the English language, and were they aware that I preached for the last eight months, twice or thrice on almost every Sabbath, in various churches, addressing meetings and Sabbath schools, lecturing, &c., and see me now standing on this platform—I would feel disposed to say to them with Sarah, God hath made me to laugh; all that hear will laugh with me, &c. My resident tutor once said to me, 'You indeed neglect the English too much.' I smiled at him, and he continued, 'You laugh now, but what will you do when called to address the public? You will then suffer.' I answered, 'I suffer! No! the public will suffer, not I.' I must say I am quite at ease in your midst; but if you suffer you shall not suffer much longer. As regards the Jews, few as they are in this place, I have not neglected them. I have access and am welcome to several respectable Jewish families, with whom I very often have had interesting discussions about Christ and his kingdom, and trust I have done some spiritual good to the one who was admitted in Christ's church some five weeks ago by our very chairman, and so I expect to hear some say, 'In Isaac a seed shall be called.' Now, take a few words of closing Appeal. Rejoice with them that do rejoice, and weep with them that weep. There will be a time to laugh with Zion, but there is now occasion to weep. Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto her sorrow. Ye who look for, and love the heavenly Jerusalem, look for and love the literal too; else one may argue with you and say, if you don't love the Jerusalem which you can see, how can you love the one which you cannot see. Do, then, sympathize with the desolations of Israel, till the blood of the Lamb of God, which was spilt in the day of wrath, atone for the sin of the land and of the people; so that some day it will be said to you, Rejoice with her all ye that mourn for her. But what now of the C, to complete this acrostic speech? The Society would say, by the C is meant Conversion of Israel; perhaps the Scottish people would say, Caution, there is a Jew. The Chairman, I daresay, would whisper, Conclude your speech. The Treasurer, however, means to say, Collection! collection! But I shall rather interpret the final letter thus—My beloved brethren, by C is meant, 'Comfort ye, comfort ye my people, saith your God.' Mr Salkinson concluded by moving the following resolution:—

'That whilst many peculiar difficulties are attendant on the prosecution of evangelistic labours among the Jews; the spiritual condition of that people; the success which has attended such efforts in ancient and modern times; and the expectations as to the future,

varnished by the Divine word, ought to lead the followers of Christ to increased prayer and effort for the salvation of Israel.'

This resolution was seconded by the Rev. Dr Brown.

Professor THOMSON moved the list of Office-bearers for 1855-6—(See Cover.) In doing so, he said,—I have great pleasure—as this may be the last time I may be privileged to address you—in wishing success to this Society. It was established in the year 1845, and for some time was a very weak mission; but it rapidly gathered strength; and now we see God has prospered it. It has been extending its operations to various parts of the world, and sending forth missionaries to engage in this arduous undertaking. It is the arduous undertaking of sending the gospel to the Jews—it is a work which every man amongst us must admit to be most arduous and most discouraging. We have just to keep in our view steadily and distinctly its importance, and the great claims for our co-operation and support which have been set before us this evening. No doubt discouragements may arise from time to time, yet in the end there will be a full return for all the trouble to which we have been put. I think we should do right in manifesting the spirit evinced by the apostle of the Gentiles, who spent the whole of his time in proclaiming the gospel, forgetful of any emolument—his heart's desire and prayer to God for Israel being that they might be saved. We ought therefore to set our heart to this work; we ought to encourage, by every means in our power, the missionaries who are engaged in it, and to make ourselves the instruments of recalling God's ancient people to the true faith.

Rev. J. S. TAYLOR said—I was exceedingly gratified, as all present must have been, by the excellent addresses to which we have listened. I have great pleasure in giving my testimony to this excellent Society, and hope that God's blessing may rest abundantly on the work in which it is engaged. It is pleasing to see the missionary cause still alive in Great Britain, considering the war in which we are now engaged, and the difficulties which now surround us, and which are not likely soon to pass over. War has again broken out—war, which in its course, and in the hands of God, may lend a helping hand in accomplishing the end we have in view: and let us improve it. It may be the means of restoring that people, and I trust will also hasten the triumph of Protestantism. Let us not suppose that these great ends are to be accomplished without many struggles and difficulties. We ought to exercise the Christian privileges which we now enjoy for the conversion of the Jews. We ought to check the Mahommedan system of delusion, and the superstitions of the Greek and Latin churches, and the forms of idolatry existing in other churches. Let us strive to master the Jewish delusion, and thus make an open way for the introduction of spiritual Christianity. I look upon the times as emphatically calling for this, and let us promote it by every Christian exertion and effort.

The meeting was then closed with the usual benediction.

MEETING IN EDINBURGH.

On the evening of Tuesday the 17th April, the Annual Meeting was held in Edinburgh, in the U. P. Church, St James' Place—the Rev. Dr Johnstone, of Nicholson Street U. P. Church occupied the chair. Around him on the platform were the Rev. Professor Duncan, of the New College, Edinburgh; the Rev. Dr Harper, Leith; the Rev. Messrs Arthur, Aikman, Edmond, and Henderson; Mr Markussohn, agent of the American Board for Foreign Missions; and Mr Salkinson, missionary of the Scottish Society. After praise, Dr Duncan engaged in prayer. The Chairman then introduced the business of the meeting in a few appropriate observations bearing on the importance and interest of Jewish Missions. Mr I. Salkinson then addressed the meeting. The Secretary afterwards gave a brief abstract of the Annual Report, which had been read the previous evening in Glasgow. Mr Markussohn, who is thus far on his way to Constantinople as a missionary to the Jews in connection

with the American Board, then made some interesting statements regarding the cause of Jewish Missions in the United States, and his own contemplated mission in the East. The Rev. John Edmond of Glasgow, followed in a short address; and the proceedings were closed with the Apostolic benediction.

CRITICAL NOTICE.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS, translated into Hebrew from the Original Greek. By Isaac Salkinson. Edinburgh: Robert Young. 1855.

It is a matter, we might almost say of pride, certainly of thankful gratulation to us, that one of the valued agents of our Society should have had the honour of producing so excellent a version into Biblical Hebrew of that fundamentally important portion of the New Testament—the Epistle to the Romans. We do not think we can better introduce the work to our readers, or give them a clearer idea of the nature and object of it, than by quoting the greater part of the judicious and well-written preface:—

‘The following work is a new Hebrew version of the “Epistle to the Romans,” rendered from the original Greek. It is published as a specimen, and designed to show the possibility of translating the New Testament with literal strictness into pure and almost idiomatic Hebrew; capable of being read with ease, either by literati or by common readers.

‘There are extant two Hebrew versions of the New Testament Scriptures, of which the writer is aware. The first is published by Messrs Bagster for the “British and Foreign Bible Society,” and is, in many respects, an admirable version; its adherence to the Original Text, of which, it must be owned, the author was master, and the research displayed in the discovery of Hebrew terms, as well as the skill shown in combining and arranging them in sentences, are worthy of all praise; but the construction is so foreign, and so completely opposes the *USUS LOQUENDI*, that students of taste can hardly read it without being alternately provoked and amused. It contains, besides, not a few passages wholly unintelligible, and numerous mistakes of a character fitted to inspire the reader with aversion or contempt towards the book whose meaning it professes to exhibit. The second version is published by the “London Society for the Promoting of Christianity among the Jews,” and is undoubtedly possessed of great merits. Its authors have evidently tried to correct the errors of the former translation. But it abounds unduly with Aramean forms, vulgar expressions, and Rabbinical idioms; all of which appear, to the lover of genuine Hebrew, incompatible with the character of inspired Scripture. In addition, there are conjunctions of lofty and tame words unequally

yoked together, and combinations of sentences which obscure numerous passages, especially in the Epistles, and constrain the reader to seek the sense either in the original, or some other version.

‘The author of the following version, having been brought up in the lap of the Hebrew language, and having spent a great part of his time in reading its vast literature, and writing, both prose and poetry, in the pure diction of the Old Testament, was led to make an inward vow, from the time when he began first to look upon the New Testament in the light of heaven, that if the Lord should be his Saviour and guide, he would endeavour to serve him, by translating the blessed volume into the pure Hebrew tongue, for the Hebrew people. He trusts the Lord has heard his inward purpose, and not only has become his salvation, but has accepted this desire of his heart, by affording him an opportunity of acquiring a sufficient knowledge of the Greek language, and bestowing on him the leisure requisite for entering on the performance of his task. He has commenced with the first of the Epistles, that addressed to the Romans; for it is only in the Epistles that the difficulties of Hebrew translation present themselves. This experiment with one Epistle being concluded, he returns, without proceeding further, to translate the Gospels; but meanwhile commits this version of the Romans to the public verdict, and awaits the judgment of Hebrew scholars on its merits and demerits, of the first of which he is persuaded it is not destitute, as he is well aware it cannot be void of the second.

‘He would only remind the superficial reader that it is a strict literal translation of the inspired Text; in which, necessarily, style and elegance are to a great extent sacrificed to fidelity in preserving the exact sense of the original. And to the critic he would beg to observe, that the Grammar or Lexicon can only serve as a help to the translator; he must be directed by the usage of the language. But it is precisely in following the usage of the language, in preference to the guidance of the Lexicon, that the translator is apt to subject himself to the animadversions of the critic.’

Our careful examination of a considerable portion of the work has impressed us with a very high opinion of Mr S.’s ability, and of his successful accomplishment of his difficult task. We earnestly commend the volume to all lovers of pure idiomatic Hebrew.

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

THE FUTURE OF THE JEWISH NATION.

A VERY full, able, and interesting paper under this head appears in the last number of the *British and Foreign Evangelical Review*. The author advocates the view of the literal restoration of Israel to their own land, but with great candour, caution, and moderation of statement. As a large mass of information on the literature of the question is embodied in the article, we propose in the present and a following number of the *Friend*, to give some account of its contents, and to transfer some of its more striking paragraphs to our pages.

Some general reflections on the singular history and character of the Jewish people introduce the discussion of the question of the prospects of the nation. We cannot refrain from giving the following paragraphs a place:—

'But if this be marvellous in our eyes,' [the separate existence of the Jewish nation, in a state of world-wide dispersion, and in circumstances of trial, insult, and persecution,] 'the condition in which they exist must be much more so. We might imagine them existing as a race of hewers of wood and drawers of water,—abject dependants on the power and bounty of other nations. But instead of this, such is their wealth, that without them the sovereigns of Europe would be paralysed in the execution of their gigantic undertakings. To them they must look when vast sums of money are required on a sudden. The sinews of war are supplied by them. "Their wide-extended and rapid correspondence throughout the world," which notoriously outstripped Napoleon's couriers, "and the secret ramifications of their trade, which not only commanded the supply of the precious metals, but much of the internal traffic of Europe, and probably made great inroads on his continental system,"—in a word, their being inviolable auxiliaries of a commissariat in every quarter of Europe,—all this has been advanced to account for the great conqueror's desire to gain the confidence of this singular race. But more than this, "among the Jews," says Da Costa, "fresh vigour displays itself in every department of the arts and sciences; in Germany, the sons of Israel are distinguished professors of philosophy, letters, astronomy, and jurisprudence. Like their forefathers, before the catastrophe which put an end to their political existence, the descendants of Abraham for the last half century have again borne arms with honour. The poetic harp of Israel sounds for the first time to European accents, and Israelitish names are found the greatest masters of music in our day. In almost every part of Europe, Israelites afford to the country of their sojourn the benefit not of riches only, but of talent, genius, and learning.'" Is there any parallel to this in the history of nations? If there be such a thing as a moral miracle, traversing all the fixed

* *Israel and the Gentiles*, pp. 12, 13.

laws of the social and political worlds, this surely is one; and if it be a miracle at all, it is a *standing miracle*.

'But the crowning circumstance remains to be noticed. These singularities in the Israelitish history are the literal *fulfilment of divine predictions* while the *judicial* character of their dispersion and sufferings invests the subject with an interest truly awful. In them *Miracle, Prophecy, and Retribution* have all their living monuments. In them the truth of revelation, and the commanding presence of its Author in the world, have their abiding witness. Shall we add, that from them has issued the LIGHT and LIFE of the world? Jesus of Nazareth, "over all God blessed for ever," was a Jew, a lineal descendant, according to the flesh, of Abraham and David; and that peculiar appearance, that characteristic expression, which no one can accurately observe in the Jewish countenance without knowing it all the world over, is fitted to bring before us, in the most lively and affecting manner, the external features of that adorable One "who dwelt among us," and stamps the nation with unutterable and undying interest.'

The author of the article next proceeds to give a sketch of the literature of the question, under the three divisions of 'the patristic period, the post-reformation period, and the present period.' The following introductory passage, under the first of these, presents in general terms the opinions of the early fathers. The statements it contains are illustrated and confirmed by extracts from a number of the patristic writings remaining to us:—

'Although the primitive church is known to have been divided from the very first on the question of the premillennial advent and personal reign of Christ on the earth, it is a curious fact, and one that will probably startle our readers, that the national and territorial restoration of the Jews not only never entered into the controversy at all, but seems *not to have been believed in by either of the parties*. That the opponents of the personal reign should have denied to the Jews the re-possession of Canaan will to many seem natural enough, and to none very surprising. But that the expectants of the personal reign should in this particular have agreed with their opponents will to most appear scarcely credible. None of our Church historians notice the point. Mosheim, Lardner, Burton, Kaye, Neander, Gieseler, and all careful investigators of the original sources, have dwelt more or less on the millennial controversy, as it was agitated in the primitive church; but as this *Jewish element* formed no part of the dispute, the attention of the historians has not been directed to it, and we have been forced to investigate the subject for ourselves.

'It was their general principles of prophetic interpretation that brought both parties to the same conclusion regarding the Jews. Both took the same view of their standing under the Gospel which is now held by those who *deny* the territorial restoration. Considering the distinction between Jew and Gentile to have been utterly and to all effects done away in Christ, they understood those predictions which relate to the restored condition of "Israel," "Judah," "Jacob," "Zion,"—in short, the covenant-people,—simply of the *Christian Church*, or believers in Christ. Here both parties were entirely at one. The point at which they diverged related to the *sense* in which this predicted glory of the Church upon earth was to be realised; the one party,—the opposers of the millennium,—understanding it of the moral effects of Christianity in moulding character, renovating society, and bringing the world into subjection to God; while the other party,—the expectants of the personal reign,—applied to the millennial state of the earth under Christ and the risen saints. With the former party, Israel resettled felicitously in the land of their fathers, meant the Church in a prosperous condition and near to God; with the latter party, it meant the *Church of Christ* too, but either that portion of it that is to rise and reign with Christ, or such as being found alive at his coming shall continue alive during the *thousand years* under the government of the risen saints. What predictions

were to be understood of the class, and what of the other, seems to have been determined very arbitrarily; and at times the two classes seem to run into each other, the resurrection state being brought down to a condition very little above the present, while the prophetic pictures of things temporal are sublimated into something adapted to a superior state.'

'We have thus seen,' says the writer, summing up his statements in this section of the discussion, 'that the millenarian fathers, without exception, interpreted the Old Testament prophecies regarding the Jews on the same principles as their opponents; that both parties agreed with those who in subsequent times have denied the territorial restoration; and that while differing widely in their conceptions of the future glory of the Church upon earth, they were at one in excluding the literal Israel from any distinctive standing or special promises under the gospel.'

'Before proceeding to another period, we may be permitted to make one general remark on the facts submitted. If the advocates of the premillennial advent are entitled to claim the primitive fathers in support of their system, the opponents of Jewish restoration have a stronger claim to them. For in the former case they were confessedly divided; in the latter, we think it will now appear that they were unanimous. All parties, however, would do well to sit pretty loose to the fathers in such matters. For ourselves, we are disposed to set small store by their support in either of the cases to which we refer. Whatever may be their value in some departments, it is vain to go to them for enlightened and consistent principles of Scripture interpretation, and most of all on prophetic subjects. The interpretation of prophecy—besides involving difficulties peculiar to itself, with which the fathers were ill able to grapple—is aided by nothing so much as *time*, that great unfolders of the Divine purposes, and commentator on the inspired oracles. In this particular department, therefore, those who lived *earliest* were, on that very account, under the greatest disadvantage as interpreters, and, in the presence of ripe and judicious students of the Bible in our own days, scarce worthy of being listened to.'

The next division presents us with the opinions of the post-reformation period. After noticing that the question under discussion excited no interest even at the epoch of the reformation, and remarking, that 'not one of the reformers held the literal restoration of the Jews,' the writer proceeds to collect the views of a number of divines, both English and foreign, of the seventeenth century. After a brief paragraph, referring to the last century, he thus shortly sums up:—

'And now, in reviewing this second period, the reader will observe, that though, in the first century of the Reformation, not one orthodox theologian appears to have held the Restoration of the Jews, and some not to have looked even for any general conversion of them, yet with the opening of the next century—the era of systematic theology—it began to attract attention, and, as the century advanced, divided the soundest and most accomplished divines. It will be admitted, then, that to represent this opinion as bound up with the expectation of a restored Judaism, as some now do, is to take a view of it, which, to say the least, is not evident,—which some of the ablest continental divines did not take of it, and with which very few of them ventured to charge it. Nor should the reader forget the difficulty which was felt by the deniers of the *Restoration*, in maintaining along with this any national *Conversion* of the Jews. It was maintained by the majority of them, but at the expense of their consistency, in the opinion of those who denied both.'

Under the head of 'the present period,' the writer refers briefly to the opinions of recent authors, both dead and living, and then adds,—

'From these facts, the reader will see that the weight of authority on both sides of this question is pretty nearly equal; and this being the case, it may be *presumed that neither side is free of difficulties*,—the candid admission of which

must be essential to a satisfactory discussion of the subject. We have no expectation of being able to clear away every difficulty from the side on which we think the truth to lie, nor will the tone which we assume be considered by some to be decided enough. As for those who talk of the evidence in favour of the restoration of the Jews as equal to that for the truth of the Bible,—and we are sorry to say the case is not hypothetical,—our advocacy of their opinion will, of course, go for nothing. But we write for those who would rather have two or three good arguments than a score of bad ones—who would not have even a good argument unduly pressed—who, in regard to doubtful ground, desire only to know how the case stands—who, in short, on the question before us, are prepared to shape their views and expectations by the mind of the Spirit, in whatever way it may be discovered to them.

‘We close this preliminary sketch by stating, in a few words, in what sense we propose to advocate the restoration of the Jews.

‘Not a shred of Judaism do we expect to be restored. For no temple at Jerusalem do we look. Circumcision, priesthood, sacrifices, ritual separations and peculiarities, we hold to have been all done away in Christ, never more to be revived. If the restoration of the Jews cannot be maintained without one or more of these Judaisms, we shall give it up; for not one of these things can we make consistent with the explicit testimony of Scripture, and the catholic character and spiritual genius of Christianity. But it is because we think the restoration of the Jews is unjustly mixed up with them,—because we think it has a ground of its own, and solid ground, to stand upon, when all these are swept off the stage of the gospel economy and our system of divinity,—and because, as it seems to us, the denial of it involves principles of interpretation which cannot be gone through with, puts a forced in place of a natural sense upon many passages, and leaves some things unexplained, which, on the opposite view, are clear and satisfying; it is because we take this view of the restoration of the Jews that we cannot give it up, and are, on the contrary, prepared to hold it fast.’

Here we must pause at present.

HABAKKUK'S PRAYER.

WE are persuaded that very few readers of the pages of the minor prophets have failed to be arrested by the sublime prayer of Habakkuk, and to linger over the strains of that magnificent psalm. It is scarcely possible that any man of taste or sensibility can have read it without admiration. If it does not surpass, it surely equals, the finest lyrics of the sweet singer of Israel, and soars to equal height with the impassioned bursts of the evangelical prophet. Had the ode in question not been alone, and had its beauty and force not been obscured by some unhappy defects in the English translation, the name of Habakkuk had been entwined with those of Isaiah and David. To the Hebrew scholar the one psalm penned by this writer must appear an inimitable gem. Our object in the present paper is to aid, by a few remarks, the reader's intelligent appreciation of this wonderful production. We shall say nothing of the elegance and exquisite beauty of the style—that cannot be transfused into another language; nor shall we enter into any connected exegesis, or criticism on the words. But by a few brief jottings we would help the reader to attain a fuller conception of the lofty thoughts and magnificent conceptions which the song contains. It will be observed that in some particulars we have deviated from the ordinary views of commentators—believing that they have occasionally both snapped the links

of connection, and unskilfully endeavoured to rejoin them, impairing and so disfiguring the beauty of the whole piece.

Verse 2. יְהוָה. This verse presents the key to the interpretation of the whole chapter. It is divided into three parts. *First*, we have the fame of Jehovah (for such is the import of שְׁמֵו), i.e., the renown of his marvellous works of old, which made the prophet, while enumerating some of them, tremble with awe in view of their majesty. *Secondly*, we have יְהוָה פִּעֲלֵךְ, a prayer for the re-production of such mighty works, in order that the glory of God should re-appear. And, *thirdly*, there is בְּרִינֹו, a supplication for mitigating the calamity which was about to befall the prophet's people by the hands of the Chaldeans.

Verse 3. אֱלֹהֵי. From this verse to the end of verse 13, we have a reference to the history of God's providence towards Israel, from his appearance on mount Sinai till the epoch of the conquest of Canaan, all which refers to Jehovah's fame, mentioned at the beginning. The prophet, as a poet, does not much regard the order of the events, nor does he give a mere rehearsal of the facts; but, touching slightly here and there on some parts of the history, he ejaculates such glowing expressions that the reader must soon perceive what was passing in the writer's mind, and with what emotions his soul was vibrating. He begins with the divine appearance on Sinai. As the people came out from Egypt God is represented to come from the opposite part to meet them, i.e., from Teman and mount Paran. This phrase, however, is taken, with slight alteration, from the dying farewell of Moses and the song of Deborah. כָּסָה. 'His majesty covered the heavens, and his lustre filled the earth.' Heaven and earth were eclipsed by the divine glory, and became as if they were no more visible.

Verse 4. וְנִגְלָה. The sentiment here is, that the new heavens, which are also illuminated by divine brightness and light, a moon and sun, are described as far superior in glory to the ordinary skies, so that the brightness is as the light, the moon becomes as the sun, which streams forth rays of its own. וְשָׁם. 'And there was his invisible glory.' The glory which is ever invisible, appeared, as it were, openly in this divine sphere.

Verse 5. לְפָנָיו. God is represented as a warrior marching at the head of his troops. Pestilence is walking before him as outpost, and sparks of fire are gleaming at his feet, struck, as it were, from the hoofs of his horses while prancing over the rocky pathway. Or perhaps רֶשֶׁף, in apposition to רֶבֶר, may be taken in the same sense, and be translated thus: 'Plague followed after him.'

Verse 6. עֹמֵד. As there was no formed road in the wilderness, the divine Leader is represented as pausing a while and measuring the earth to take a plan of his route. רָאָה. He cast one glance and all obstacles were swept away before him, the nations leaped aside, the perpetual mountains were shattered, and the ancient hills sunk down, so the whole

path was made level, and so He continued his marching. This verse is a specimen of the most terse sublimity.

Verse 7. **תָּרַחֵץ**. The prophet next passes before his mind the overthrow of Midian by Moses. This people, dwelling in tents, were designated **כְּשִׁי** (Cushan) on account of their being black as the Ethiopians. He elegantly said, I saw the tents of Cushan pressed under the weight of affliction, and the curtains of Midian shuddering.

Verse 8. **הִבְנִהֲדִים**. Reflecting on the passage over Jordan by Joshua, Habakkuk next poetically asks, Is the Lord displeased with rivers that he cleft them asunder? This event recalls to his mind the kindred wonder wrought at the Red Sea, and he asks in the same way, Is thy fury also against the sea, when riding upon thine horses, and in salvation thy chariots? Salvation is not to be taken here as in the genitive case—chariots of *salvation*; but the chariots themselves are designated *salvation*.

Verse 9. **עָרִיחַ**. This verse is somewhat obscure. The exact meaning of the first hemistick is not shown satisfactorily, and the middle contains, probably, some error of reading; but both decidedly refer to the attacking with weapons. I shall not at present attempt farther to settle the meaning of a passage which has perplexed commentators, and given occasion to manifold conjectures.

Verse 10. **רָאִהָ**. No description can do justice to the grandeur of this verse. As soon as the elements perceived the presence of the Lord, all of them were in utter consternation. The mountains were in pang, inundations of water fled back, the abyss uttered its voice, and the height stretched forth its hands, as if they were to say, Here we are, ready to obey thy command. The third person plural in **רָאִהָ**, does not belong merely to the mountains, but to all the four following substantives—thus, Saw thee—the mountains, the flood, the abyss, the height.

Verse 11. **שָׁמַשׁ**. The concluding expression, in the preceding verse, led on the prophet to explain what he had in his mind when saying the height stretched forth its hand in obedience. The sun and the moon while on their progress, suddenly stopped before their respective residences—the sun to give light to the Lord's arrows hurling down death upon his enemies in Gibeon, and the moon to shine on the glittering spears thrusting in the valley of Ajalon.

Verse 12. **בָּזַעַם**. Thus he marched on in indignation, and thrashing the heathen whom he met on his way, and in Canaan.

Verse 13. **יִצְאָהָ**. The prophet concludes with saying that all this tumult was because the Lord went forth to save his people—his anointed one. The whole people are represented as one man, lovely and precious as Messiah himself, anointed by the Lord. Thus, the Israelites are also called by the appellation of the Messiah in Heb. xi. 26. **מְרִצֵּהָ**. The chief enemies, the inhabitants of Palestine, whom he aimed to destroy and take possession of their land, were utterly extirpated; the head, as of one man, while in his house, struck off, and the body from the foundation unto the neck razed entirely. The figure of a man and that of a house are here conspicuously and singularly blended together.

Verse 14. נִקְרָא. The writer here pauses, as if he were about to say, All these illustrious deeds are now gone by—they are no more. And alas! as to the present, he anticipates the irruption of the hostile Chaldeans, and takes up therefore a most melancholy strain, and with a mournful voice thus exclaims: Those whose chief captain thou (God) hast formerly transpierced with his own spears—those and the like (for all the heathen, and that in every age seem to the writer brought together and joined in one), now rush to disperse me; they triumph over me as devouring a poor one in secret.

Verse 15. דָּרַכְתָּ. God is described as if he with his horses marched into the sea and disappeared under heaps of mighty waters. God is withdrawn from his people. The sense is quite in accordance with what God had said by Moses—I shall surely hide my face from them, and they shall say, there is no God amongst us. The expression of Habakkuk, however, is very bold indeed; yet it may be in agreement with such an elevated spirit as his. There are, however, expressions in the Bible elsewhere of a similar kind; for example, 'Awake, why sleepest thou, O God?'

Verse 16. שָׁמַעְתִּי. This verse is generally misconstrued, and consequently, has become one of controversy and difficulty. It ought to be construed thus: שָׁמַעְתִּי אֲשֶׁר אָנוּחַ. 'I have heard that I have to await silently a day of distress; i.e., a day of distress awaits me, or my people. He further explains what the distress is—לִפְנֵי יְגֹרְדֵנוּ—to encounter a people (Chaldeans) who are coming to invade or defeat us. But after the word שָׁמַעְתִּי (I have heard), he interposes a parenthesis, stating how his terror, the effect of the fearful report, wrought on his mind. The verse, then, is both as simple and intelligible as may be. The phraseology, however, is used in contrast to the previous statement, verse 2. There he heard the fame of Jehovah, and was afraid on account of its magnificence, and now he heard the threatening of the Chaldeans, and is likewise afraid for the calamity.

Verse 17. בִּי. The prophet, sunk in the gloomy scene, and finding no consolation, turns to another quarter, and seeks comfort in his God. Nowhere else can he find it—darkness is on every side. But amidst it all he will hold fast his own confidence in Jehovah, and joy in him. The fine burst of pious feeling with which he thus concludes, is familiar to all lovers of the Bible. The passage has few parallels for the triumphant faith it expresses.

The following version of the prayer, which, however, is not offered as a careful translation, may help the reader to apprehend the force of the foregoing notes:—

O JEHOVAH! I heard thy fame, and am filled with awe.
O Jehovah! thy work within * years revive it.
Within * years make it known;
In wrath remember mercy.

God came from Teman,
And the Holy One from mount Paran. Selah.
His majesty covered the heaven,
And his lustre filled the earth.

* i. e., Speedily.

The brightness became as the light,
Streaming forth rays of its own,
And there (appeared) his invisible glory.

Before him marched pestilence,
And sparks gleamed at his feet.

He stood still, and measured the earth ;
He saw, and made the heathen leap aside—
The perpetual mountains were shattered,
The ancient hills sank down
Before his marches of old.

I observed Cushan's tents under affliction ;
The curtains of Midian's land shuddering.

Is against rivers kindled, O Jehoyah !
Against rivers, thy wrath ?
Against the sea, thy anger ?
Whilst thou ridest on thine horses ;
In salvation thy chariots ?

They saw thee—mountains were in pang ;
Inundation of water fled back ;
The abyss uttered its voice ;
And the height stretched forth its hand.

The sun, the moon, stood still, at their residences ;
For a light to thine arrows as they hurled down ;
For a brightness to thy glittering spear.

In indignation thou marchest through the land ;
In wrath thou thrashest the heathen.

Thou wentest forth for the deliverance of thy people ;
For the deliverance of thine anointed
Thou struckest off the wicked head from the house,
Razing from the foundation unto the neck. Selah.

They, whose chief captain thou hadst transpierced with his own spears,
Furiously now rush to disperse me ;
Whose triumphant joy is to devour
A poor one in secret.

Thou hast trodden in the sea with thine horses,
Under heaps of mighty waters.

I heard [my inward parts tremble ;
At the voice my lips quiver ;
Rottenness enters into my very bones,
And beneath, I altogether quake],
That I shall await a day of distress,
Encountering a people who are coming to invade us.

The fig-tree, however, may not blossom ;
Neither produce be in the vines ;
The product of the olive disappoint,
And the fields yield no food ;
The flock be cut off from the fold,
And no herd in the stalls.

Yet I will rejoice in Jehovah ;
I will exult in the God of my salvation.

Jehovah, the Lord, is my strength ;
 He makes my feet like those of the gazelles,
 And causes me to tread on my high places.
 To the precentor on Negionoth.

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY
 FOR THE CONVERSION OF ISRAEL.

Date.	Place.	Nature of Service.	Speakers.
1888.			
Mar. 4.	Kirkcaldy (Bethelfield U. P. Ch.),	Sermon, - -	Mr Salkinson.
" 4.	Do. (Union U. P. Ch.),	" - -	"
" 5.	Do. (Cowan Street Chapel),	Lecture, - -	"
" 5.	Glasgow (Society's Rooms),	Prayer Meeting, - -	Rev. Dr Eadie presided.
" 11.	Tranent (U. P. Church),	Sermon, - -	Rev. T. Henderson.
" 12.	Edinburgh (Elder St. Chapel),	Prayer Meeting, - -	" presided.
" 18.	East Kilbride (U. P. Ch.),	Sermon, - -	Mr Salkinson.
" 19.	Do. do.,	Lecture, - -	"
" 21.	Barrhead, do.,	" - -	"
" 25.	Tollcross, do.,	Sermon, - -	"
April 1.	Dennyloanhead, do.,	" - -	"
" 1.	Falkirk (South U. P. Church),	" - -	"
" 1.	Dunbar (2d U. P. Church),	" - -	Rev. T. Henderson.
" 1.	Stockbridge (U. P. Church),	" - -	"
" 2.	Falkirk (Congregational Chapel),	Lecture, - -	Mr Salkinson.
" 2.	Glasgow (Society's Rooms),	Prayer Meeting, - -	Rev. H. M. MacGill presided.
" 8.	Lasswade (U. P. Church),	Sermon, - -	Mr Salkinson.
" 9.	Do. do.,	Lecture, - -	"
" 9.	Edinburgh (Elder St. Chapel),	Prayer Meeting, - -	Rev. J. L. Aikman presided.
" 15.	Glasgow (Wellington St. U. P. Ch.),	Sermons, - -	Revs. Wm. Orr & J. M. Jarvie.
" 15.	Do. (Calton U. P. Ch.),	" - -	" A. M'Analane & J. R. Kerr.
" 15.	Do. (N. Hanover St. Con. Ch.),	" - -	" " & H. Baird.
" 15.	Do. (West George St. do.),	Sermon, - -	Rev. J. L. Aikman.
" 15.	Do. (West Nile St. do.),	" - -	Rev. P. Bannatyne.
" 15.	Do. (Nicholson St. do.),	" - -	Rev. A. C. Thomas.
" 15.	Do. (Gt. Hamilton St. U. P. Ch.),	" - -	Rev. Wm. Russell.
" 15.	Do. (Cathedral St. do.),	" - -	"
" 15.	Do. (Shamrock St. do.),	" - -	Rev. P. Bannatyne.
" 15.	Do. (Duke St. do.),	" - -	Rev. M. Dickie.
" 15.	Do. (Greenhead do.),	" - -	Rev. H. Baird.
" 15.	Do. (E. Campbell St. 1st do.),	" - -	Rev. J. L. Aikman.
" 15.	Do. (Montrose St. do.),	" - -	Rev. Wm. Orr.
" 15.	Do. (Hutchesontown do.),	" - -	Rev. J. R. Kerr.
" 15.	Do. (Renfield St. do.),	" - -	Rev. B. H. Herschell.
" 15.	Do. (Hope St. Baptist Ch.),	" - -	Rev. A. Arthur.
" 15.	Do. (John St. do.),	" - -	"
" 15.	Do. (E. Regent St. do.),	" - -	Rev. David Johnstone.
" 15.	Partick (East U. P. Ch.),	" - -	Rev. M. Dickie.
" 15.	Do. (West do.),	" - -	Rev. J. M. Jarvie.
" 15.	Edinburgh (Charlotte Chapel),	" - -	Rev. James Bullock.
" 15.	Do. (Elder St. Chapel),	" - -	"
" 15.	Do. (Bristow St. Baptist Ch.),	" - -	Rev. A. G. Forbes.
" 15.	Do. (Lothian Road U. P. Ch.),	" - -	Rev. John Steedman.
" 15.	Do. (Rose Street do.),	" - -	"
" 15.	Do. (Potterrow do.),	" - -	Rev. T. Henderson.
" 15.	Do. (Dean Street do.),	" - -	"
" 15.	Do. (James' Place do.),	" - -	Mr Salkinson.
" 15.	Leith (North U. P. Ch.),	" - -	"

Date.	Place.	Nature of Service.	Speakers.
1855.			
April 15.	Leith (St Andrew's Pl. U. P. Ch.),	Sermon, - -	Rev. A. G. Forbes.
" 16.	Glasgow (Merchants' Hall), - -	Annual Meeting,	Rev. Dr Robson, Chairman.
" 17.	Edinburgh (James' Pl. U. P. Ch.),	Annual Meeting,	Rev. Dr Johnston, do.
" 22.	Greenock (Sir Michael's St. do.),	Sermon, - -	Mr Salkinson.
" 22.	Comrie (U. P. Ch.), - - - -	" - -	Rev. T. Henderson.
" 22.	Crieff (1st U. P. Ch.), - - - -	" - -	"
" 22.	Duntocher (U. P. Ch.), - - - -	" - -	Rev. James Lindsay.
" 23.	Greenock (Sir Michael's St. do.),	Annual Meeting,	Rev. S. Sinclair, Chairman.
" 29.	Perth (South do.), - - - -	Sermon, - -	Mr Salkinson.
" 29.	Do. (North do.), - - - -	" - -	"
" 29.	Scone (U. P. Ch.), - - - -	" - -	"
" 29.	Abernethy, do., - - - -	" - -	Rev. T. Henderson.
" 29.	Newburgh, do., - - - -	" - -	"
" 30.	Perth (South U. P. Ch.), - -	Lecture, - -	Mr Salkinson.

FOREIGN.

ALEXANDRIA.

The following extract is from a recent communication received from Rev. R. G. Brown:—"A respectable Spanish Jew has called upon me several times without professing to be shaken in his own religion. I have not as yet discovered any worldly motive for his visits; for often this soon becomes manifest. I have tried to awaken him to earnest, prayerful inquiry, by showing that either he or I must be fearfully wrong. If Jesus is *not* the Son of God, I must be inconceivably guilty in worshipping a mere man; but if he is the only-begotten of the Father, the express image of his person, he is guilty of daring blasphemy in rejecting and despising him. When he entered yesterday, an Arabic Testament lay open at the parable of the vineyard, in Mark vi. Without saying who had uttered it, I read it to him, and asked, "You have seen Jerusalem; you know the desolation of that good land—has it not been given to others—do not the Moslem and the so-called Christian tread it down? And are not you scattered to the ends of the earth? Must not all this be because you did not 'reverence' God's beloved Son; but cast him out, and slew him?" He made no reply; but, turning to the eleventh of Isaiah, asked how it is, if the Messiah has come, that we do not see the wolf dwelling with the lamb, or the lion eating straw like an ox? I replied with an anecdote of Robert Moffat's: A converted heathen woman who had heard him read this passage, came to him in some distress, saying, "I know what God says must be true; but I know what lions are. These are hard words. But I have been thinking—forgive me, sir, I am a poor, ignorant woman—does it mean this. There is such a robber, who was terrible as a lion; and that chief who was thirsty of men's blood as a leopard, and now the grace of the Lord Jesus has made them more gentle than lambs." The Jew was for the time silenced, asked the loan of a Hebrew Bible, and accepted that of a New Testament.

It will be encouraging to the Directors to learn that two or three friends here have raised a 'Mission Fund;' and have, at an expense of about £15, taken and repaired a small house adjoining the school-room, for the better separation of the different classes.

ALGIERS.

In a recent letter Mr Weiss says,—"The Colporteur among the Spaniards is going on admirably well. Bibles and New Testaments are sold in great numbers, and thousands of tracts are distributed among that benighted race. The best feature of it is, that a great portion of these scriptures and tracts are sold and distributed among Spanish captains and sailors, who carry them into Spain, where these precious plants are so very rare. The box of tracts which I lately received from the London Tract Society, and which I thought would be enough for more than a year, is now nearly gone, and I daily expect the arrival of a new supply. Mr Coyne wrote also to France for a supply of Spanish scriptures, which I hope to receive soon. I am now much in need of Hebrew and Arabic scriptures, a supply of which I demanded several times from Malta, but got none, and I know not how; and if I could procure them directly from London, as there seems to be now no vessel coming here from Malta. The Spanish colporteur distributed also a goodly number of Hebrew and Arabic tracts, and what is more, he sold several New Testaments in Hebrew to poor Jews; this is a very rare thing to see a Jew beg the New Testament. On the bygone week, I had several interesting Jewish visits, but this week they are absorbed with their Easter feast. This is a heavy time, but the Lord showed me often that the reaction after a short time of stand still, is a happy one, always so; let us pray the Lord to open new doors of usefulness for his labourers, and to procure for his word of life free entrance into the heart of sinners.

EXCERPT FROM A PRIVATE LETTER.

PRAGUE.

I VISITED also the Jews' burying ground, and the synagogue, the oldest in Europe. There are about 100,000 Jews in Prague, and the settlement dates from the destruction of Jerusalem. The crowded tombstones, and the broken alders, give the whole an air of dejection, wonderfully in keeping with the lot of the outcast tribe whose sons and daughters are buried here. There is not a sculptured stone in the whole burying place, and the plainness of the tombstones, with their Hebrew inscriptions, makes them in themselves uninteresting. When I was in Dresden, I visited the Jews' synagogue there, and witnessed their service. It was upon a Tuesday night, the anniversary of the children of Israel's going out of Egypt. The building is of an oriental style of architecture, and in keeping with the odd-looking Hebrew

characters over the altar. The women sit in the galleries, and the men in the body of the building, some with white scarfs on their head, and all with Hebrew Bibles before them. The priest with a black hood on, and with white scarf and long gown, chanted in a deep, rich voice the psalms of David, and the choir responded. The music here is entirely vocal; but it has a deep simplicity and beauty about it which renders it far superior to the loud display of Roman Catholicism. I never heard, for a choir and nothing more, such charming music. Before I heard it, I was accustomed to think that true solemnity and melodious harmony could not be found in church music, and without an organ, but the choir in the Jews' synagogue at Dresden has dispelled such a notion for ever.

GENERAL INTELLIGENCE.

IRISH GENERAL ASSEMBLY'S MISSIONS.

DAMARUS.

1. At this station, the Rev. S. Robson and Rev. J. S. Porter continue to labour, in connexion with brethren from the United Presbyterian and Dutch Reformed Churches of America.

2. On the 19th November last, five natives confessed Christ, by observing the Lord's Supper for the first time.

3. On the first Sabbath of January, Doab, with whose name many of you are familiar, and for whom many prayers were offered, was baptized after having given good evidence that the Gospel had come to him, not in word only, but also in power.

4. During the past year, the mission-schools have been greatly increased, and much more efficient than at any former period. In the *Missionary Herald* of April, a statement was given of an examination of the pupils attending them, which was most encouraging. We have learned, by a letter received last month, that, since Doab's baptism, nearly all the Jewish boys have been withdrawn; but the number of Jewish girls in the female schools has risen to nearly forty.

HAMBURG.

1. The Rev. Dr. Craig and Rev. A. Saphir labour in Hamburg.

2. Above 100 observed the Lord's Supper in the Mission Church on the last occasion. Five of these were Jews, and six were communicants for the first time.

3. At this station a Jewess was baptized, in January last, she continues to walk consistently.

BONN.

1. The Rev. W. Graham labours at this station assisted by Mr. Klein, catechist and colporteur.

2. Mr Graham's services have continued as when last report was given to the Assembly. Mr Klein visited 350 Jewish families from 2d January till 6th March, in the city of Cologne. This is a specimen of his ordinary labours in visitation.

CONCLUSION.

1. Our Jewish Mission operations are enlarging, and we hope soon to have them much more extensive than at present.

2. The Church willingly and generously contributed to the Jewish Mission, when they had nothing but the promises of God to encourage them.

3. We would appeal to you with confidence if we had still been left without fruit; for God's Word, and not the measure of success, is our rule of duty.

4. But our work has been acknowledged, and no year so largely as this one. Gratitude, uniting with faith, demand increased liberality.

5. Has not God more abundantly blessed the Church in other departments since she began to do good to Israel? Have not some of you known that 'they who love Jerusalem shall prosper'?

6. Let special prayer be offered on behalf of the Jews and our Mission to them, in all the Churches of the Assembly, on the 20th instant; and let all their members present their offerings, recollecting that to the Jews pertain 'the glory and the covenants, and the giving of the law, and the service of God, and the promises'—that 'theirs are the fathers,' and 'of them Christ came, who is over all God blessed for ever.'

BRITISH SOCIETY.

Mr Ginsburgh, of Mulhouse, reports to us the conversion of three individuals, a Jewish husband and wife, and a youthful brother of the latter; and the baptism of the two former, with their children. In each case, no sooner was the design of the convert known, than efforts, multiform and strenuous, were put forth to frustrate their intentions, not only by a cruel persecution, but by stratagem and by bribes:—

The whole community seemed stirred. It was a costly and a sacrificing zeal; and were it not that it had been false, would shame many a so-called Christian, who sees one by one stray from the right communion with but little or no emotion, while of such an apostle could not write without weeping.

But with regard to the three before us, it seems that nothing could separate them from the love of God. The ordinance of baptism was first received in the presence of a small assembly by the wife, together with her children. Her brother, of eighteen years, at the time of the benediction being pronounced upon the youngest child, rose before the little gathering, and expressed his longing anticipations of the time when the like should be done unto himself. The husband was afterwards baptized, with his elder son, eleven years of age, in the French church, which was crowded to excess, multitudes of Jews and Jewesses waiting, both within and without the structure, to see the convert retire. The sermon, it is believed, made a favourable impression upon them.

Where the Gospel is taken to the Jew, in how many instances does he become unconsciously impressed with its veracity! How often is it an impression which time cannot wear away, nor gathering years obliterate! It is about eighteen months since I first met an Israelite of respectability, the chaunter and teacher of a Jewish congregation in Upper Silesia. I perceived not only that he was to some extent acquainted with the right way, but also that the tendency of his heart was to the practice of the same. I placed the New Testament in his hands, and

saw him no more until recently. On a Lord's-day morning Dr Goup, one of the few believing ministers of the place, was preaching, and I arrived at the church when it had become crowded, so that I stood in the doorway; and whilst intent upon the discourse, my attention was suddenly attracted by the entrance of two individuals, one of whom I immediately recognised as the teacher, accompanied by a younger Israelite. Placing themselves quietly by my side, they gave ceaseless attention to the discourse. The service concluded, he recognised me with much pleasure, and the more so as he was then on his way to Saxony, and perhaps for a permanence, in which event we might have been forgotten to each other. Both he and his companion willingly accompanied me home, where we emphatically spent a day of rest. That day stands before me now—it is embalmed in my memory; and though with the seasons past and dead, it lives. And from that time his desire for truth grew, the whole Revelation being made his study; and he not only satisfied his own mind with truth, but opened it to others. The young man in whose company I found him was one who, under his influence, was feeling after the light and life which they had now, though imperfectly, received. Had it been but an intellectual recognition of the truth, we might have wept for them still; but the one thing needful had been felt within, and their hearts opened to receive it. May the Lord, who still is drawing them, also guide our steps aright! It was no accident which brought us together, and with gratitude to the Lord we parted, each in duty's path, still lead by Providence.

Mr Schwartz adds:—During the course of last year above one thousand individuals have, through my humble instrumentality, been made acquainted with the truth as it is in Jesus, besides a great number whom I visited in the neighbouring towns and villages; the effect of which, as you will have seen, has been of a various character. But indecision has, upon the whole, been the chief characteristic of them all; and no doubt a want of confidence for the future, of a temporal kind, has kept many back from declaring themselves for the Lord. Nevertheless, it has pleased the goodness of the Lord to bring some nearer to himself, and three inquirers have been received into the Christian Church by baptism. Two families, of whom I have every reason to believe that they are convinced of the truth, and are sincerely believing in the same, emigrated, and I trust that they, too, will join themselves to the followers of the Lamb ere long.

Oct., 1855.]

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

THE TWO VALLEYS.

AN ALLEGORICAL SKETCH.

§ 3. Conducted by my celestial guide, I now proceeded to trace the course of the little stream which issued from the fountain of Jehovah-Jireh. I soon found myself in a pleasant pastoral region, through which the brook meandered in a thousand mazy windings, bordered with flowery meads, putting me in mind, as I went on, of the quiet waters and the green pastures of the sweetest of psalms. Here, said my guide, Abraham, Isaac, Jacob, and the patriarchs, fed their flocks of old. Ever and anon, too, he showed me some old memorial-stone, or rude altar, erected by the gratitude of the pious shepherd-fathers of the Jewish people; among the rest the stone of Bethel, the pillow and the pillar of the fugitive Jacob. It stood at a bend of the stream, where the clear waters expanded themselves into a beautiful and pellucid pool, and retained this inscription in old letters—I will surely do thee good. I stooped and drank from the crystal bason, and when I had done so, behold the heavens opened, and a ladder of glory seemed let down from the skies to my feet. I thought I assayed to ascend, but my guide withheld, and the vision faded. From this point onwards the scene began to change. The stream ceased gradually from its mazy course, and flowed on in accelerated current. The valley grew deeper and narrower, till at length we plunged into a contracted defile, where the stream disappeared from view in the hollow of the dell, and the steep bank on either side frowned darkly with rugged precipices and shaggy wood. We threaded our way with difficulty amid a horror of dank shade—the sun hidden from view, and the flow of the waters beneath only betrayed at intervals by a faint murmur. The name of the valley here was Bondage. At length the stream emerged into the sunshine, the defile terminated, and on either hand of a broadened current stretched an open landscape. On the right hand, the view was terminated by a ridge of mountainous heights, separating this valley from another parallel plain of great extent, of which my guide promised me a sight hereafter. On the left a similar range of hills bounded the prospect; having in the centre one peculiarly bold, lofty, and precipitous mountain—vast, rugged, sublime. Towards this point the river deflected its course, and we followed till we stood beneath the tremendous wall of rocks. I looked up, and thought the barren masses scarred and rifted with thunderbolts. The place seemed the very throne of desolation. My companion whispered in my ear, Knowest thou the terrors of Sinai? and then directed my attention to a remarkable object which had as yet escaped my attention. From a

dark cleft in the mountain side he showed me a stream of water issuing to join the river in the valley, and bade me stoop to taste. I did so, and found it intensely bitter. He then led me down to the point of confluence, and a little beneath, where the waters had become commingled, he bade me taste again. I obeyed, and found the old sweetness of the well at the head of the valley strangely tempered with the wormwood of the black water from the rock. The draught, said my guide, is medicinal though less sweet. This bitter water was added because of transgression, till the seed should come. It is the water of Law. The commingled element has this strange property, however, that according to the spirit of him who drinks it, the bitterness is more or less predominant. To some who have drank that water, it has seemed a sweetness scarcely diluted—to others it has been gall. Nay, to the same person it has tasted variously at different times; sweetest ever then when the spirit was humblest, most trustful, nearest to God. Yet, proceeded he, as thou shalt find anon, this was added only for a time. Then thought I of that text, 'The law was our schoolmaster unto Christ.'

FALL OF SEBASTOPOL.

FROM both the Jewish and the Christian points of view, the present war has been looked on with interest as probably involving events of great importance to the Israelitish people. The grand oppressor in modern times of the scattered race, has been the Czar of Russia. He is the Pharaoh of these days, making their lives cruel with bitter bondage. It is impossible to contemplate, therefore, the present momentous strife of the nations without indulging the hope, or at least breathing the prayer, that in some way it may eventuate in deliverance for the Jew. He himself looks for this, and fondly dwells on the prospect of a path opened for him, as it were, across the Black Sea, as for his fathers through the Red Sea, into the promised land. And sunk at least in the waters are the proud fleets of Russia, as of old the chariots and horsemen of the Egyptian tyrant. Shall a way be made for the ransomed to pass over? The Christian, again, hopes that by the present conflict a path may be opened for the missionary of the cross into regions where at present he cannot go even to lead the hapless Jew to Jesus. Is the fulfilment of the hope begun? 'Sebastopol is in the hand of the Allies.' The Crimea, we may hope, must speedily be abandoned by the Russian armies. The Jews, then, who have fled from Kertch to Constantinople, as the reader will learn from our other pages, may return again, accompanied or followed by the heralds of salvation through the Nazarene. We shall be no longer forbidden to carry to the Karaites—that deeply interesting section of the Jewish people—the tidings which it is believed they will be found not unwilling to receive; and the field of Hebrew missions will be most hopefully widened. It becomes Christians, friends of the Jews, to be now earnest in prayer that out of this eater—war—may come forth meat, and from the strong sweetness; and that the Crimea, rescued from Russia, may never more be shut against the Christian missionary; as well as to be ready, should their prayers be answered, to step in at the open door, and, in God's name, possess the land. So from the ruins of Sebastopol we shall *repair the waste places of Jerusalem!*

THE BENI-ISRAEL OF BOMBAY.

(Continued from page 94.)

THE annual religious festivals and fasts of the Beni-Israel, I shall mention according to the order of the months, beginning with the commencement of the ecclesiastical year, which takes place about the vernal equinox.

1. *Abib* or *Nisan*. The great Jewish festival of the Passover commences on the fourteenth of this month. It is a curious fact, that the Beni-Israel allow that their fathers in India, even till a late period, were entirely ignorant of the objects for which it was originally instituted, and that the only regard which they paid to it, was on the eighth day, from its commencement, when they indulged themselves in eating and drinking. At present, particularly in Bombay, about one-third of their number imitate, on a small scale, the mode of observance of the Arabian Jews, paying special regard to the two first and two last days.

The twenty-third of this month the Beni-Israel denominate *Isru-Hag* ('bind the festival sacrifice,' as in Psalm cxviii. 27); but for what reason they do not know. It is spent nearly universally by them as a day of rejoicing.

2. *Jyar* or *Zif*. In this month falls the second passover of the Jews, (Numbers ix. 10, 11,) observed by those who cannot attend to the first passover. It is never regarded by the Beni-Israel.

3. *Sivan*. The feast of weeks, or Pentecost, commences on the sixth of this month. They partially observe it for two days, as a season of rejoicing, remaining awake at the masjid during the intervening night, and spending the time principally in reading and praying. They have no ceremonies connected with the produce of their fields, though a few of them use the prayers of the Jews which refer to them. They have no acquaintance with the rabbinical legends associated with the festival.

4. *Thammuz*. The Jews observe the seventeenth of this month as a day of fasting, in remembrance of the breaking of the Tables of the Law, and the ceasing of the regular sacrifice; and the Beni-Israel have begun to be their imitators.

5. *Ab*. On the ninth of this month the Jews fast, because it is said that the temple was first burnt on it by the Chaldees, and afterwards by the Romans, and because on it God declared, in the time of Moses, that none of those who came out of Egypt should enter into the promised land. Some of the Jews of London, who lately opened a correspondence with the Beni-Israel, have exhorted them strictly to observe it, to which for many years they had not been disinclined, having been admonished to the same effect by the Cochin Jews.

6. *Elul*. The Beni-Israel observe some customs during this month, and the nine days of the following one preceding the day of the atonement, which, as far as I am aware, are peculiar to themselves. Except on the *Rosh Hodesh*, and the weekly Sabbath, they professedly fast with great strictness during the time that the sun is above the horizon. Numbers of them attend the masjid for prayer long before sunrise.

7. *Tisri*. The civil year of the Jews commences on the first of this month. The Beni-Israel devote to feasting and rejoicing the whole day, with the exception of a few hours, during which some of them attend the masjid for the purpose of offering up prayers, and blowing horns and trumpets. Like the Jews, they use honey and sweetmeats at their evening meal. The second day of the year they spend in the same manner as the first. About three o'clock in the afternoon, some of them repair to the shore and worship toward the ocean.

On the third of Tisri, the fast of Gedaliah, the son of Ahikam, whose murder is mentioned in the last chapter of 2 Kings, is generally observed by the Beni-Israel, as well as by the Jews.

The fast of the day of Atonement on the tenth day is strictly regarded by the Beni-Israel. A few families, in deference to some rabbinical legend, which they have heard from the Arabian or Cochin Jews, sacrifice a cock, to which they give the name of the *kapparah*, or expiation, on the preceding evening. They spend much time, both during the night and day, in confessing their sins, and supplicating the Divine mercy, agreeably to the forms of the liturgy. In the

course of the night, they offer up prayers to God for the Sovereign of Britain, the Governor of Bombay, and all the authorities of the country. The day following the Kippur is distinguished for the exercise of hospitality and charity.

On the fifteenth day of this month, the feast of Tabernacles is celebrated by the Beni-Israel for nine days, being two in excess of the time prescribed in the Old Testament. A booth covered with the branches of the palm, and ornamented with flowers and fruit, is erected in every village near the masjid, in which the people assemble for the purpose of singing psalms, and receiving the cup of blessing; but their prayers are recited in the usual place. The eighth night, those who attend the tabernacle devote to watching. The two first and the two last days of the festival are those which are most regarded, and during them little secular work is performed.

8. *Bul*, or *Marchesvan*. In this month the Beni-Israel observe neither fast nor festival.

9. *Chisleu*. On the twenty-fifth day, commences the festival of the Purification of the Temple, which lasts for eight days. Few, or none, of the Beni-Israel illuminate their houses like the Jews. They keep lights burning, however, at the masjid, whither, morning and evening, they partially repair for worship. A few of them have some knowledge of the godly zeal of Judas Maccabæus, which the Jews celebrate at this season.

10. *Thebeth*. On the 10th day, a few of the Beni-Israel fast, in commemoration of the siege of Jerusalem by Nebuchadnezzar the king of Babylon.

11. *Shabath*. This month is not distinguished by any holiday.

12. *Adar*. On the fourteenth day, the Beni-Israel fast, preparatory to the feast of *Purim*, or *Lots*, which takes place on the following day, and which they partially observe, in imitation of the Arabian and Cochin Jews, as a festival commemorative of the great deliverance wrought through the instrumentality of Esther. They do not, like the Jews, repeat the feast of *Lots*, when the intercalary month *Ve-Adar* happens to occur.

The Beni-Israel practise occasional voluntary fasts, particularly when they are inclined to make vows. They observe no jubilee.

The brief survey which we have now made of the observances of the Beni-Israel, might appear to warrant the conclusion that they are *Jews*, unconnected with the descendants of the Reubenites and Gadites, and the half-tribe of Manasseh, who were carried captive to Halah, and Habor, and Hara, and Nahar-Gozan, (1 Chron. v. 26,) by Pul, king of Assyria, and Tilgath-pilneser, king of Assyria, and unconnected also with the descendants of the ten tribes, who were carried captive to the same and neighbouring places, by Shalmanezar, after the fall of Samaria, in the reign of Hosea (2 Kings xvi. 6); for they commemorate events with which it is difficult to see how these exiles could be connected, and some of which occurred posterior to the return of the Jews to their own land from Babylon, to which they were removed by Nebuchadnezzar. It is only at first sight, however, that such an inference seems to be authorised. The Beni-Israel most readily admit, that to this adoption of their present practices, they have been led by the example and precepts of the Arabian and Cochin Jews, who from time to time have come to visit them, or to reside in their neighbourhood. The very fact that they required to be instructed by foreigners in the most solemn and interesting ordinances of their religion, as well as in other customs universally observed by the Jews throughout the world, is a presumption that they have been established for many ages in this country, and really belong to the long exiled sons of Israel. The Jews of Cochin, who say that they came to India immediately after the destruction of the second temple, or according to their own historical notices, in the sixty-eighth year of the Christian era,* have all along considered themselves distinct from the Beni-Israel of Bombay, of whose circumstances they have from time immemorial been well aware; and the black Jews of Cochin, descendants of proselytes from among the Hindus and the Jewish families which mixed with them, informed the late Dr Claudius Buchanan, when he was making inquiries about the Ten Tribes, that it was 'commonly

* See *Oriental Christian Spectator*, September and October, 1839.

believed among them that the great body of the Israelites is to be found in Chaldea; but 'that some few families had migrated into regions more remote, as to Cochim, and Rajapur in India.'* The last-mentioned place is the district of country bordering on the Nagotna creek, in which many of the Beni-Israel are even at present settled. The want of a MS. *Sepher-Torah*, or Book of the Law, among the *Beni-Israel*, places them in a situation in which we do not see any congregation of Jews throughout the world. The repudiation, to this day, nearly universal among them, of the designation *Jew*, of which, no doubt, they would have been proud had they merited it; and the distinctive appellation of 'Beni-Israel,' which they take for themselves; the non-occurrence among them of the favourite Jewish names Judah and Esther; and the predominance of the names principally connected with the early history of God's highly-favoured people, appear to me to be circumstances strongly corroborative of the opinion that they are indeed Israelites, a remnant of the posterity of the tribes which were removed from their homes by the Assyrian kings.

In the view which we have been led to take of the Beni-Israel, they must be considered as possessed of peculiar interest, even among the seed of Abraham, connected with whose destinies the most wonderful providences, noticed either by sacred or profane history, have been developed. Amongst Christians, they must be 'beloved for their fathers' sakes; and it must be our desire and endeavour, that 'through our mercy they may obtain mercy.' Their situation, if properly explained to the Hindus among whom they dwell, might facilitate the illustration of the historical testimony to the truth of the Scriptures, which the general ignorance of events which have occurred beyond the bounds of this country renders it a matter of difficulty for many to understand. They have never, as a body, proved averse to Christian education; and they have always been ready to receive and peruse the Bible.—*Wilson's Lands of the Bible.*

YOM KIPPUR.

On the ninth day, or the one previous to the Day of Atonement, the most pious go to synagogue about two o'clock, and remain there until four. Having returned and breakfasted, the ceremony of *Keparoth*, (כפרות) or atoning sacrifices, takes place. The sacrifice consists of a cock for a male, and a hen for a female. A white fowl is preferred to any other, in allusion to the words of the prophet, 'Though your sins be as scarlet, they shall become white as snow,' Isa. i. 18. A pregnant female takes three—two hens and one cock; one hen for herself, and the other two for the unborn infant—the hen lest it should be a girl, and the cock lest it should be a boy. The ceremony is performed by the head of the family, for himself first, and then for his household. After repeating a cabalistic prayer composed for the occasion, he takes the cock in his hand, and says the following passages:—'The children of men that sit in darkness and the shadow of death, being bound in affliction and iron; he brought them out of darkness and the shadow of death, and break their bands asunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sendeth his word, and healeth them, and delivereth them from their destruction. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men,' Ps. cvii. 14–21. 'If there be for him an angel, an intercessor, one among a thousand, to show unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom,' Job xxxiii. 23, 24. He then moves the atonement round his head, saying, 'This is my atonement, this is my ransom. This cock goeth to death, but may I be gathered and enter into a long and happy life, and into peace.' All this is repeated three times. Having done so for himself, he does in like manner for the members of the family, introducing the alterations that are to be made for the other persons. As soon as the prescribed

order is performed, they lay their hands on the atonement, as was usual with the sacrifices; and immediately after it is given to the *Shochet* to be slaughtered.

Again they repair to synagogue; and after the service they go immediately to their burial-ground, to visit the dead—the object of which is to invoke their intercession for the ensuing day. In passing along from grave to grave, the most pious are deeply affected, especially when entreating their relations and friends to pray for them the next day. When exhausted and hungry, they return homeward.

About two o'clock in the afternoon, they go again to the synagogue. It is their duty, however, this time, to perform ablution before going, that the prayers and confessions may be made in purity of body. Service being over, the most strict and pious subject themselves to the 'whip of correction.' Each one prostrates himself on the ground, whilst another inflicts upon him, with a leather thong, forty stripes, save one, Deut. xxv. 2, 3. Having returned to their homes, they sit down to the last meal before the great fast. This meal is called *Sengudah Maphsaketh* (סעודה מפסקת) meal of cessation, which must be finished before sunset, at about the same time as the Sabbath begins. After this it is not lawful to eat or drink until the close of the service on the following evening. Every one is now cleansed and dressed in his best apparel, in honour of the day.

The children now go to their parents to ask their forgiveness in case they have offended them, when the parents put their hands upon their heads, and pray that life and prosperity be allotted to them the following day. All the inmates of the house are also required to be reconciled to each other. The same duty is performed likewise in the synagogue among offended parties. When any one asks the forgiveness of an injured party, and he be not reconciled on the first acknowledgment of the sin, the offender is to take three persons with him, who are considered as a *Beth Dein*, and go to him again. If he continue obstinate, he must take ten persons with him, who are considered as a congregation, and in their presence make the following declaration:—'Gentlemen, I have wronged this person, for which I now implore his pardon and forgiveness.' Should he still remain inflexible and unreconciled, the witnesses will hold the offender justified in the sight of men and God.

YOM KIPPUR.—The synagogue is then lighted up with numerous candles, and the evening service commenced, which brings in the great festival of *Yom Kippur*, (יום כפור) or Day of Atonement. The service begins with *Kol Nidrei*, (כל נדרי) a form of absolution from all vows, oaths,* &c., and is done in the

* All the expressions employed in this formula have a distinct reference to those vows and devoted consecrations for holy purposes, which are expressed in the Pentateuch, at the end of Leviticus, and in Numbers xxx. These have all sacred relations—that is to say, either with respect to the divinity itself, as devoting one's self to his service, or the offering some sacrifice, or the vow of privation from any luxury, &c.; in all of which, the oath or vow, operates solely on the individual, without any connexion or relation with any other person, and only affects his own conscience, and his conduct towards the Deity. Now, as man is prone to rashness, and thence liable to put forth vows, which from their nature, it becomes either impossible, or extremely inconvenient for him to perform, a mode of release has been instituted by the rabbis, whereby the persons may be absolved, on declaring the particulars of their vows before three rabbis, or respectable persons, and expressing their contrition on that account; when they have the power of absolution, according to certain regulations laid down in the Talmud, founded on the like power given to the husband and father, Num. xlii. The formula here recited, has been instituted to provide against the consequence of such vows, which a man may rashly take in the course of the year, and which he may neglect, forget, or find it impossible to perform; and which he may have forgotten to have regularly absolved, according to the established regulations; and, it must be remarked, that three rabbis are at the reading desk at the time this formula is chanted by the reader for that very purpose.

Now, it is evident that, notwithstanding all the malicious interpretations given to this passage by the enemies of the Jews, nothing in this absolution can operate on any oath pending between man and man; on the contrary, it is an expressed sentiment in the Tal-

following manner. The Chief Rabbi, accompanied by two other rabbis, ascend the reading desk, and say, 'With the cognizance of the Omnipresent, and the congregation of the celestial and terrestrial assemblies, we declare it permitted to pray with transgressors.' The *Chazan*, with a solemn tremulous voice, then says, 'All vows, obligations, oaths, or anathemas, whether termed—(here follow terms of corrupt Chaldee, difficult to be translated)—or otherwise, which we shall have avowed, sworn, devoted, or bound ourselves to, from this day of atonement until the next day of atonement (whose arrival we hope for in happiness) we repent, beforehand, of them all—they shall all be deemed absolved, forgiven, annulled, void, and made of no effect—they shall not be binding, nor have any power—the vows shall not be reckoned vows, nor the oaths considered as oaths.' The *Chazan* repeats it three times, to which the congregation respond three times, 'And it shall be forgiven to the whole congregation of the children of Israel, and to the stranger who sojourneth among them; for all the people act ignorantly,' Num. xv. 26.

The service continues for about three hours, when the congregation retire to their homes. Some continue in the synagogue all night, praying, reading the psalms, etc.

The following morning, *i.e.*, the morning of the Day of Atonement, the service commences about six o'clock, and continues all day until the evening. The *Shachrith*, or morning service, consists of prayers, supplications, etc., adapted for the day; near the end of which the Law is taken out, and read, as on the Sabbath, to five persons. The portion is Lev. xvi. To the *Maphthir* is read Num. xxix. 7-11; and the portion from the prophets is Isa. lvii. 14, to lviii. After a few more prayers, the *Shachrith* is over, having lasted, without the least intermission, about six hours.

The *Musaph* is next rehearsed—making mention of the additional sacrifice of the day (Num. xxix. 7), together with supplications to the Almighty to seal them to life. Near its close, the blessing of the *Cohanim* is pronounced, and is performed in the following manner:—A silver basin and jug, with water, are brought into the synagogue, which one present takes, and pours over the hands of each of the *Cohanim*, and gives them a towel wherewith to dry the hands. This being over, they walk up and stand in a row in front of the Ark, enveloping their heads and faces in their *Talithim*, turning to the congregation, they repeat the blessing, as recorded in Numb. vi. 23-27.

The *Musaph* being finished—which generally lasts till about four o'clock, they begin the *Minchah*—when the Law is taken out, as on the Sabbath, and read to three persons. The portion is Lev. xviii. The last of the three is the *Maphthir*, who reads the portion from the prophets, which is the whole book of Jonah. Several prayers are added, and these end the afternoon service.

Next follows the *Nengilah*, already adverted to, which is considered the great conclusion prayer. It lasts till after sunset, when the *Shophar* is blown, as a signal that the duties of the day are over—the whole closing with the words, 'Next year we shall be in Jerusalem.' To this other prayers are added, which last about half-an-hour. The festival is then concluded—after their having fasted from twenty-four to twenty-six hours; and having continued in the exercise of their service upwards of twelve hours without the least intermission.

Every Jew who has the least feeling of Judaism, attends the synagogue on the Day of Atonement. Hundreds on that day join the service, who are never seen there on any other occasion throughout the year. Consequently, the synagogues are too small to contain the worshippers; especially as no one is allowed to enter except seatholders. To meet this deficiency, the London Jews fit up

mud, that 'oaths can only be dissolved which a man may make to bind his own person, but those that relate to him and his neighbour, cannot be dissolved without the concurrence of the other party.' Much less can this affect an oath administered in a court of justice; for even the rabbinical code of law depends very considerably upon the evidence of an oath, and that in a degree superior and more decisive than any other code. Any idea, therefore, of this formula being able to dissolve such oaths, would then be subversive of a principal pillar in their judicial court, the supposition of which is impossible.—David Levy.

the Free School in Bell Lane, where a vast number congregate, and compose a medley audience of Jews from all parts of Europe. As far as we could judge, there were above two thousand persons present on the last Day of Atonement; and a more interesting spectacle we never witnessed.

Leather shoes, or anything made of calf's skin, are not allowed to be worn on this day, in sad remembrance, we are told, of the golden calf worshipped by their forefathers, Ex. xxxii. Consequently, the majority wear cloth boots or shoes, whilst those who are not so provided, go with only stockings on their feet. Neither are they allowed to adorn themselves with any gold ornaments, in remembrance of the material of which the above-mentioned calf was made.

THE SYNAGOGUES OF THE JEWS.

[Abridged and Translated from the Biblical Dictionary of Dr George Benedict Winer.]

SYNAGOGUES were the religious meeting-places of the Jews in the times which succeeded the captivity. Tradition maintained their very early origin; and the Targums carry them up even to the age of the patriarchs. In proof of their high antiquity, they relied partly on Deuteronomy xxxi. 11-13, (on the ground that the reading of the law is the principal part of the synagogue-worship!) and partly on Psalm lxxiv. 8. The first of these arguments needs no confutation. The expression employed in the above-mentioned psalm is ambiguous; and after all, the question remains whether this whole psalm was composed before the captivity. The needfulness of religious meeting-houses for social worship without the service of the altar, must first have become perceptible to the Jews when in bondage, far from the Holy Land and the legal sanctuary; and hence the synagogues may have originated in that eventful period, and afterwards have been transplanted into the mother country. In the time of our Lord, at least one synagogue existed in every town of moderate size in Palestine; for example, in Nazareth, in Capernaum, as also in those towns of Syria, Asia Minor, and Greece, in which Jews had settled. Larger towns had more of them; and in Jerusalem itself, four hundred and eighty, or at least four hundred and sixty were found. Different from the synagogues were the *proseuchæ*, that is, places of prayer, oratories, which were without the towns, and generally in the neighbourhood of flowing waters, (the Jews being wont to wash themselves before prayer,) in open places, and often without roof.* The name, however, is likewise used by Josephus and Philo for synagogues properly so called. The erection and support of the synagogues (which were sometimes without, but more commonly within the towns, and in the most beautiful and elevated situations) devolved naturally upon the community; yet both were sometimes undertaken by private persons, and these, occasionally, heathens. The Jews entertained high ideas of the sanctity of these buildings. They assembled there (the women occupying separate seats) on Sabbaths, feast-days, and, in later times, on the second and fifth days of the week, for social prayer and hearing sections of the Scripture, from the law, the prophets, and some other books of the Old Testament. These were read out by one of the congregation, (according to Philo, by one of the priests or elders,) and freely interpreted for edification. The reader and the interpreter were, however, different persons. When one of the priests had pronounced the benediction, to which the congre-

* 'These Jewish *proseuchæ* were places for social prayer and devotion without those towns where the Jews were unable, or not permitted, to have a synagogue; and were usually near a river, or the sea shore, for the convenience of ablution; see Jos. Ant. xiv. 10, 23. Sometimes the *proseuchæ* was a large building, as at Tiberias; Jos. Vit., 54. But often it appears not to have been a *building*, and was probably some retired place in the open air, or in a grove, appropriated to this purpose. So Tertulian speaks of the '*orationes litorales*,' (the prayers by the shore) of the Jews, ad Nationes, c. 13; also de Jejuniiis, c. 16; *Judaicum certe jejunium ubique celebratur, quum omnis templis, per omne litus quocumque, in aperto aliquando jam precem ad cælum mittunt.*' Comp. Juv. Sat. iii. 11 seq. Wetstein in N. T., I. p. 692. Jahn 345.' Robinson's Greek and English Lexicon of the New Testament.

gation said 'Amen,' the assembly was dismissed. The office-bearers in the synagogue were: 1st, The overseer or president, who had the direction of the whole service of the synagogue, and watched over the order of the assemblies. 2d, The elders, who seem to have formed a college of councillors under the superintendence of the overseer. 3d, The legate or messenger of the assembly, who regularly officiated in the congregation as the offerer of prayer; but who was, besides, employed as the secretary and the messenger of the synagogue. 4th, The attendant or 'minister,' who made ready the books for public reading, attended to the cleanliness of the room, opened and closed the synagogue. To these was perhaps added an almsgatherer; as Matthew vi. 2, cannot well be understood of open almsgiving. Yet we must not carry up to the time of our Lord all the directions in the Gemara and the rabbinical writings respecting the synagogue. For example, its interior decoration was certainly simpler in ancient times. In Matt. xxiii. 6, and James ii. 8, we find mention made only of seats; the first, that is those of the first row, *συντοξαδεδραι*, were occupied by the scribes. Yet the reader may even then have had a pulpit for himself; and a press for keeping the sacred books could not well be wanting. We must add that certain punishments were inflicted in the synagogue; to wit, that of scourging. The fact cannot be denied after passages so explicit as those referred to; but writers have for the most part gone very superficially to work in elucidating it from the Talmud, and the moderns have merely transcribed Lightfoot. From the New Testament it appears indubitable that heretics and apostates among the Jews were scourged in the synagogues; and this cannot of itself seem strange. The principal work on the synagogues is, Campeg, Vitringa, de Synagogâ Veterum. Franck, 1696. See also Fr. Burmaun, Exercit. acad. II. p. 8 seq. Reland Ant. sacr. 1, 10. Carpozov. Appar. p. 307, seq. Jahn III. 280, &c.—*Weekly Christian Teacher*.

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date. 1855.	Place.	Nature of Service.	Speakers.
Aug.	1. Cupar-Fife (Boston U. P. Ch.),	Public Meeting,	{Revs. J. Whyte and T. Henderson.
"	1. Kirkcudbright (U. P. Ch.), . .	Lecture, . .	Mr Salkinson.
"	2. Newport (Cong. Chapel), . .	Lecture, . .	Rev. T. Henderson.
"	2. Gatehouse (U. P. Ch.), . .	Lecture, . .	Mr Salkinson.
"	5. Whithorn do., . .	Sermon, . .	"
"	5. Wigtown do., . .	Sermon, . .	"
"	5. Creetown do., . .	Sermon, . .	"
"	5. Sanguhar (South U. P. Ch.), . .	Sermon, . .	Rev. T. Henderson.
"	5. Do. (North U. P. Ch.), . .	Sermon, . .	"
"	5. Milnathort (U. P. Ch.), . .	Sermon, . .	Rev. Dr Philip.
"	5. Kinross (1st U. P. Ch.), . .	Sermon, . .	"
"	7. Creetown (U. P. Ch.), . .	Lecture, . .	Mr Salkinson.
"	7. Leslie (U. P. Ch.), . .	Lecture, . .	Rev. Dr Philip.
"	8. Kettle do., . .	Lecture, . .	"
"	8. Wigtown do., . .	Lecture, . .	Mr Salkinson.
"	9. Garlieston (Cong. Chapel), . .	Lecture, . .	"
"	9. Freuchie (U. P. Ch.), . .	Lecture, . .	Rev. Dr Philip.
"	10. Whithorn do., . .	Lecture, . .	Mr Salkinson.
"	12. Port William do., . .	Sermon, . .	"
"	12. Helensburgh (Cong. Chapel), . .	Sermon, . .	Rev. Dr Philip.
"	12. Do. (U. P. Ch.), . .	Sermon, . .	"

Date. 1855.	Place.	Nature of Service.	Speakers.
Aug. 12.	Waterbeek (U. P. Ch.),	Sermon,	Rev. John Inglis.
" 12.	Ecclefechan do.,	Sermon,	"
" 13.	Port William do.,	Lecture,	Mr Salkinson.
" 14.	Newton-Stewart do.,	Lecture,	"
" 15.	Glenluce do.,	Lecture,	"
" 19.	Girvan do.,	Sermon,	"
" 19.	Kilwinning do.,	Sermon,	Rev. Dr Philip.
" 19.	Irvine (East U. P. Ch.),	Sermon,	"
" 19.	Do. (Relief Ch.),	Sermon,	"
" 20.	Girvan (U. P. Ch.),	Lecture,	Mr Salkinson.
" 21.	Maybole do.,	Lecture,	"
" 26.	Stranraer (Bellevilla U. P. Ch.),	Sermon,	"
" 26.	Do. (Ivy Place U. P. Ch.),	Sermon,	"
" 26.	Do. (Free Ch.),	Sermon,	"
" 26.	Dalry (U. P. Ch.),	Sermon,	Rev. Dr Philip.
" 26.	Saltoats (Countess St. U. P. Ch.),	Sermon,	"
" 27.	Stranraer (Bridge St. U. P. Ch.),	Lecture,	Mr Salkinson.

GENERAL INTELLIGENCE.

FREE CHURCH JEWISH MISSION.

CONSTANTINOPLE. — WAR AND THE JEWS. — The following interesting facts from Constantinople show how, amid the desolations of war, new doors are opening for the gospel. The first effect of the war was to produce a heavy drain of the Jews in the metropolis of Turkey to the Crimea. They were attracted to the seat of war, as pedlers and camp followers, in the hope of gain. To such an extent did this emigration set in, that our missionaries in Constantinople began to fear that their sphere of labour amid the Jews of that city would be greatly narrowed, if not altogether closed. But God has overruled the war, so that it is now rather enlarging the field of our missionaries, and promising greater good to the seed of Israel. The town of Kertch in the Black Sea was taken by the allies, and set on fire, and a large body of Jews, partly to enjoy greater protection to their lives and property, and partly to escape from the rule of Russia, have come to Constantinople, and of course are accessible by our missionaries. They appear to be a superior class of men, as compared with their brethren in Constantinople; exempt from the vices which stain the latter, and more likely to profit by the gospel. May it turn out that in fleeing to this city to save the life of the body, these Jews have found the life of the soul! The particulars are given in the following letter, of July 28th, from the Rev. Mr König to Rev. Dr Brown:—

You are aware, that since the beginning of the war we have been greatly embarrassed in our aggressive operations by the removal of large numbers of Jews to the scene of action; and though we have never ceased to make known our complaints to the Lord, yet there was no reasonable prospect of a change of matters till the troubled waters

should be hushed again into silence. However, God often answers prayer in a way which we do not and could not anticipate, and the same salt, which, according to its natural qualities, makes the water unpalatable, becomes, in his almighty hand, a means of removing its bitter taste, and making it fit for use. Thus it has been in our case, for the same war, which has removed many hundreds of Jews from us, has lately brought about six hundred of the lost sheep of Israel to us, from a quarter from which in times of peace they can only by stealth make their escape.

When the city of Kertch was captured by the allies, and the Russian and Tartar population fled into the interior of the country, the Jewish community sent a deputation to the French Commander to request his protection for their persons and their property. Circumstances were such, that he could not grant their request, but offered, in case they should wish to leave Kertch, to send them to any place which they might propose. The town was at that time already on fire, there was little, if any, prospect of saving their property, and, impelled by a sort of happy instinct, they requested to be sent to Constantinople. A few days after they arrived here, about a hundred and fifty families, with the few articles they had been able to save. The Turkish Government accommodated them in a large building, which has long served as a sort of poor-house, in the outskirts of Pera, and gave them an allowance of three piastres a-day each, until a permanent arrangement could be effected, or they would be able to support themselves. Many of them feel tempted to avail themselves of an offer made by the French authorities to send them to Algiers, but I have done what was in my power to persuade them not to yield to

vandering disposition, as it is evident will be an easy matter for them to in themselves respectably, and that y, in Constantinople. All of them, be exception of a very few, are me-; and wages being very high here at ; they will have no difficulty to earn read. Their exterior shows that very among them have formerly been in reumstances, but now they have lost all. Nevertheless, they express the a satisfaction with the escape which we made out of the claws of the a bear, and some young men told me it for this they would very soon have ompelled to join the army.

is rabbi, who has fitted up a tempor-ace of worship in the building, is a intelligent, and open man, and ready e into religious conversation,—a man m, if grace and wisdom were given, re good might be done. Mr Tomory ad frequent and most interesting ews both with this rabbi and many other Kertoh Jews, and has even d a promise of a visit from the . I was greatly struck with the ice of these Jews from most of those whom we are labouring here. The stance that our Polish Jews are her independent of every rabbinical, any also of civil authority, in combi-with the dreadful social habits and of this place, brings them very soon to a most degraded condition in e and habits of life; and thus the ties of the missionaries are tenfold ed, whilst the respectable exterior of f the Kertoh Jews, and the respectfu- r in which they receive us, are evi- of the benefits which they receive a regular civil organisation, even it be under Russian rule. Many of have found abundant work already, they should stay with us, as I hope, all not only have a very interesting g for our efforts among the adults, but heol will probably receive a consider-ession to its numbers. There may wards of 150 children among them. rtainly ought to give thanks to Him aketh the wrath of man to praise him, ke courage, and pray that this place ocome a true Goshen to them, and vine ordinances, to which they never eeps before, be made wells of living to the saving of their souls.

BRITISH SOCIETY.

RAVILLES.—During this month I have usual opportunities of preaching the of Christ to a great number of Polish with whom our city is comparatively ed; they come hither to embark for a, to which country a great number of

them are emigrating at the present moment; and as some of them remain here for a week or so, it affords me ample scope to bring before their minds the truth as it is in Jesus, of which most of them are quite ignorant; and some of them confessed to me that this was the first time that they ever heard the sound of the gospel. I have distributed ten Testaments and three Bibles, which were thankfully accepted by them.

There are two soldiers with me, both of whom have been wounded before Sebastopol, and who, I have no hesitation in saying, have found Jesus Christ as their Saviour, and will be baptised as soon as I shall consider them fit for it. Mr W——, who was wounded in the battle of Inkermann, and who has been with me almost daily since April last, told me, the other day, that when I first told him that we were all sinners, and that it was absolutely necessary to salvation that we should be born again, he did not know what to make of me and my religion. He said, 'I thought my being a Jew by birth was quite sufficient to take me to heaven; but since I have read the Bible, which you kindly lent me, I feel that I am a poor lost sinner, and that hitherto I have been satisfied with no religion at all. I never thought of my soul—all I cared for was this world; but now I have been convinced from the New Testament, as well as from my own feelings, that the care of the soul is the one thing needful, and that it would be dreadful to gain the whole world at the expense of losing one's soul. I used to lie down and rise up like a beast; but now I say, Lord, teach me to pray. I have heard many Jews say that Jesus was an impostor; but when I read the New Testament I see his character so unlike it, that I sometimes repeat to myself those words which I have read in the Testament, "never man spake like this man."'

The other soldier, Mr L. H——, is still in the military hospital, where I see him three times a-week. He lost part of his foot, with four toes; he hopes soon to be discharged, but does not know whether the government will do anything for him or not. W—— is to have 250 francs annually; happily both of them have good trades, and are willing to work. W—— is a sailmaker, and H—— a shoemaker, and both intend to make Marseilles their home.

It was intended that R. H—— should be baptised at the end of this month, but it has been deferred a little longer. She was taken seriously ill about three weeks ago, and is still in the Protestant Infirmary, and, although she is much better, is yet very weak. It is delightful to see the Christian resignation which she manifests in her illness. The last time I saw her, she told me that she had been ill several times before, but never did she feel so resigned as she did in

this illness; she said, 'The idea of death always made me wretched, but now I would rather die than live.'

I cannot close this without remarking, that in visiting a military hospital like the one in Marseilles, one can form some idea of

the cursed system of war. It has caused me to shed tears when I have passed through it, and beheld groups of fine handsome young men, whose bodies have been mutilated before Sebastopol.

CURRENT EVENTS AFFECTING THE JEWISH PEOPLE.

AUSTRIA.

We have been favoured with the perusal of an interesting private letter, describing the extraordinary state of the Austrian Jews, from which we make a few extracts:—

'If you were to judge of the state of the Austrian Jews from recollections of the past, you would form a wrong idea not at all applicable to the present. For although the equality of the Jews guaranteed by the constitution of 1849 has been abolished, yet so many radical changes have remained behind, that the present is separated from the period just past by a very considerable gulf.

'The present relations are principally characterised by the absence of clear and definite laws not admitting of divers interpretations. The old laws abolished by the constitution have provisionally, as guiding principles, been re-established, whilst in practice they are applied very liberally. The courage is wanting to set up a piece from the middle ages in the midst of the 19th century. Everything may be obtained in virtue of one law, and everything may be lost in virtue of another. Extremes jar upon each other in the harshest manner. Thus one may read every week in the official gazette of Vienna strings of names of Jews who have acquired the right of citizenship, whilst on the other hand they are strictly prohibited from acquiring landed property. A citizen without the right of possessing a hand's breadth of ground! Whilst there are Jews—and sometimes quite undeserving ones—who occupy chairs of professorships at universities, and fill offices of importance such as are scarcely found in France, Belgium, and Holland, others are excluded, on account of their religion, from the discharge of the most insignificant public office. There were never before so many conversions to the dominant church as at present; for in the thorough reform of all civil and administrative relations, fit men are much sought after and employed. This is especially the case in educational matters. Education has undergone a thorough and very beneficial reform. Teaching power is required; and as Jews are, with inflexible persistency, excluded from teacherships (the Jewish professors alluded to before date from an anterior period), whilst on the other hand their body is rich in intelligent individuals, it ensues that a disproportionate number of converted Jews are employed in the educational

department. How long this provisional state will last, when and in what spirit matters will be arranged, nobody knows, not even those who are engaged in framing the laws. However, at all events, the present position of the Jews is much better than in former years. Imagine the delight of a Bohemian or Moravian Jew without a so-called "family."* Do you still recollect this terrible word in its entire horrible significance? Imagine the happiness of a poor pedler who may now marry without a certificate of religious instruction from the appointed rabbi, without being crammed with the ten commandments and the thirteen creeds, which they rather consider as the invention of a demon than the word of God.†

'Thus the short spring of 1848 has put forth many a floweret.'

The imperial government of Austria intends to grant to the Jews some privileges regarding their settlement in the military colonies at Galicia. It is also stated that commercial advantages in that distant region of the empire will be allowed to them. Till now they were strictly forbidden either to settle or to carry on any commercial pursuit.

By an imperial decree of Oct. 2, 1854, the Jews of the Austrian empire are disqualified from acquiring large landed estates—Mr I. H. Bernstein, shortly before the issue of this decree, had commenced negotiations of buying one of the largest estates in Galicia; but, prevented from accomplishing the intended purchase, he lost a good deal in money. Nevertheless, he subscribed the large sum of 50,000 florins to the imperial voluntary loan, in consideration of which the government confirmed his bargain.—*Jewish Chronicle*.

* Formerly only a limited number of Jewish families were tolerated in Bohemia and Moravia, and no Jew was permitted to marry, *i. e.*, to establish a new family, unless an old one became extinct. Very often only the first born son was allowed to marry; the others were doomed to celibacy or to contract *illegal* marriages. This right of marrying was technically known by the name of 'family.' The first born sons of such families were of course quite at a premium by parents who had marriageable daughters.

† No Jew or Jewess in the afore-named provinces was permitted to marry without first undergoing a certain examination by the appointed rabbi, in the presence of governmental commissioners. Rapacious officials used this law to extort exorbitant sums from marrying couples before they granted the required certificate.—Ed. J. C.

Nov., 1855.]

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

EDUCATION IN ALEXANDRIA.

WE have much pleasure in giving a place to the following circular. The importance of the education of the young, as an auxiliary to the work of missions generally, has been widely felt and acknowledged. Its special importance in connection with Jewish missions, will appear to all that reflect on the peculiar position of the Hebrew community, and the great difficulty of obtaining access to the adult mind, so largely steeped in prejudice, and fenced round by bigotry or worldliness. Still, it must be acknowledged, that the general education of the rising race is not the direct and proper work of the Christian missionary. To him we may apply Paul's words on another subject, changing the special terms—Christ sends him not to *teach*, but to *preach the gospel*. We observe that this view of the subject has been forcing itself on the consideration of American Christians, in connection with missions in India, and that some missionaries have been expressing the opinion that probably too much attention has been given heretofore by ordained agents to the elementary work of youthful education. Be this as it may, we cannot help feeling that the Scottish Society has taken the right middle course in regard to the proposed seminary, on an enlarged basis, in Alexandria; giving it countenance for the connection which it has with their proper object, and the facilities which it will furnish for its advancement, but declining to adopt it as an institution of their own, as beyond their direct and legitimate province. We follow up the resolution of the Directors by introducing into our pages the explanatory circular which has been recently issued, and commending the enterprise to the countenance and support of our readers:—

'As is known to many, there is at present in Alexandria no Protestant seminary where a good European education can be obtained. In consequence, the children of the more opulent citizens are sent to the continent of Europe to receive the principal part of their education, and at that period of life which moulds the character of manhood.

'The agents of The Scottish Society for the Conversion of Israel—the Rev. Dr Philip and Mr Brown—amid much difficulty, and chiefly at their own risk, about twelve months ago established an elementary school. That school has progressed admirably. Instruction is conveyed in the English, Arabic, and Italian languages to the children of Mahometans, Greeks, and Romanists, as well as of poor Jews, for whose benefit the institution was mainly founded. The Old and New Testaments are daily read, explained, and prayed over in the hearing of the children of these many faiths, and hitherto without the slightest molestation.

'The time has now come when the present school must be placed on a more comprehensive footing, and be made to embrace a thorough European course of instruction. So intensely anxious are the parents for the commercial training of

their children, with the view of thereby securing their advancement in the world, that they are prepared to look upon their children's faith as quite a *secondary* matter, and to commit that to the missionaries and teachers. From the mercantile character and geographical position of Alexandria, the establishment of a fully equipped seminary, conducted on high-toned Christian principle, would doubtless convey important blessings not only to Egypt, but to the world at large. The children now at school are, in many instances, from the leading families of the city, and will in the course of a very few years take the place of their fathers in conducting their world-wide commerce. Argument cannot be needed to prove the propriety of having Egypt's future merchants under the influence of sound Christian principle. *Meanwhile*, a wide and effectual door is open. If we do not enter and take possession in the name of Christ, the emissaries of error will not be slow to embrace the golden opportunity.

A Jewish mission is attended with many precious advantages. No man is allowed to ply the calling of a missionary to the Mahometans; but being identified with the Jews, Dr Philip and Mr Brown can circulate tracts, and converse on the open streets as well as in their private dwellings. In like manner, the school being ostensibly Jewish, yet on a broad and unsectarian basis, there is no reluctance, but on the very contrary a strong desire manifested to take full advantage of its manifold benefits. Moreover, Dr Philip's medical practice has done, and is still doing, much to make all party jealousies disappear, and to bring the personally relieved, with their families and friends, to the mission, and the seminary, as well as to the dispensary.

The Scheme, if countenanced according to its pressing claims, might by and by embrace a female institution under the direction of Mrs Philip and Mrs Brown, who, from extensive experience in the mission-field, as well as education, are well qualified for such an office. In an apartment of the seminary divine service will be conducted each Lord's-day, in the languages of the various peoples in that great city, and thereby supply a want which has long been deplored. That service shall be purely Protestant and strictly evangelical, on the broad basis of our common Christianity.

To make the scheme thoroughly efficient, liberal contributions are required. There must be suitable premises and first-class teachers. The premises must be properly furnished, and the teachers must be conveyed from this country, and from Christian institutions on the continent. The rent of premises is exceedingly high.

If fairly launched, and kindly aided over two or three years, the seminary in its many important branches would be self-sustaining, or very nearly so. For reasons relished in Egypt, and recognised in all countries, it is proposed to call the seminary—*The Alexandrian College*.

The scheme has received the commendation of many distinguished visitors at Alexandria, the countenance of the Scottish Society for the Conversion of Israel, and, in the prospect of being forthwith established, several spontaneous contributions.

A committee has been formed in Alexandria, to watch over the interests of this Institution, and to correspond with the under-named Committee in Scotland.

Committee in Alexandria.—Robert Fleming, Esq., Convener; Henry D. Dickie, Jun., Esq.; Rev. H. Philip, M.D., D.D.; Rev. R. G. Brown; Messrs Tod, Rathbone & Co., Treasurers.

Committee in Edinburgh.—Rev. George Johnstone, D.D.; Rev. Jonathan Watson; Rev. J. Logan Aikman; Rev. Patrick Clason, D.D.; William Cowan, Esq., 15 Prince's Street; H. D. Dickie, Esq., 19 George Street; William James Duncan, Esq., National Bank; Charles Lawson, Esq., George Square; Wm. Leckie, Esq., Commercial Bank; John Macandrew, Jun., Esq., Regent Terrace; H. D. Dickie, Esq., Convener, William Leckie, Esq., Treasurer.

Sums already Received.—Per Rev. Dr Philip—Lady Pirie, £5 annually; Lieutenant Buchanan, £10 donation; Mrs Captain Tynte, £5 do. Per H. D. Dickie, Esq.—a Lady, £10 donation; a Friend, £1 do., paid over to the Treasurers in Alexandria. The Scottish Society for the Conversion of Israel,

£50 annually; C. E. Wright, Esq., Dublin, £1 do. Per Rev. J. Logan Aikman—a Lady in Edinburgh, £50 donation.

‘Edinburgh, October, 1855.’

In connection with the above, the following testimony to the hopeful present condition of Egypt generally, as a mission-field, and to the interesting character of the school in Alexandria, founded by our Society’s agents, and now proposed to be remodelled and extended, will be read with gratification. It appears in the October number of the news of the churches, and is from a special correspondent, under date, Malta, September 4, 1855 :—

‘On a tour I lately made in the East, I visited among other places, Egypt, and was happy to find, that since a former visit I had made in 1851, there appears the dawn of a brighter day in that long-benighted though most interesting country, and its degraded native population.

‘In 1851 there were three missionaries in the whole of Egypt, and now there are nine; and one thing favourable is, that the labours of these missionaries are more directed to the native population than was the case formerly, and there is a prospect of the people being pointed, in their own language, to the Lamb of God who takes away the sin of the world. I was interested on finding that the frequent communication with travellers had done much to remove estrangement between the inhabitants and Europeans, and that thus the way had been imperceptibly opened for the introduction of knowledge, and many had begun to speak the English language.

‘The friends of religion have availed themselves of these openings, and missionary societies have directed their attention more fully to the place. The effect of this has been, that four additional missionaries have been sent to Cairo, and two to Alexandria, when in 1851 there was not one. Two schools that have long existed in Cairo are still continued, and I was informed that the patriarch of the Coptic Church, urged on by circumstances, was making preparation for a large educational establishment for his own community.

‘But what interested me most, in the way of education, was the school established at Alexandria, by the missionaries of the Scotch Society for Promoting Christianity among the Jews, Dr Philip and Mr Brown. The latter was absent on a visit to Jerusalem when I was there, and I visited the school more than once with Dr Philip. He was in the habit of spending about three hours each day in it, and I was particularly gratified on hearing the instructions given, and taking a part in them myself; and seeing more than thirty pupils collected, Jews, Mahometans, and Christians, all joining in the same lessons, without distinction, and these in the Old and New Testaments. The middle wall of partition appeared to be entirely broken down, and the way in a fair state of preparation for the introduction of the gospel of peace, by which all distinctions are lost, and Christ is all and in all. This school, especially if it can be enlarged, as Dr Philip earnestly desires, may be the harbinger of great spiritual advantage in the country. The lessons are given in English, Italian, and Arabic.

‘Another interesting feature is, that the missionaries in Egypt, at present, are not under restraint as formerly, but can speak freely on the subject of the Christian religion to either Jews or Mahometans, without exposing themselves to insult, and on some occasions will be listened to. A large portion of the community are lamentably ignorant, but there is reason to believe a desire for knowledge is increasing, and the oracles of truth are likely to form a prominent branch in the schools that may be established. This consideration, especially, lays the foundation for the hope that the period may not be far distant, when in this land, where Israel were long enslaved, and where the Saviour of Israel passed some of the days of his infancy, the Word of the Lord may run and be glorified, and the salvation that is in Christ Jesus be the theme of many a tongue.

A JEWISH CONVERT IN NAPLES.

It was in January, 1853, that I was visited by a young man, who brought an introduction from the hands of Privy Councillor Dr Zimmerman, the leading physician of the hospital maintained under the auspices of the Protestant community at Naples. In his note, the Doctor recommended the bearer as being much in need of medical assistance. On my question whether he be a Protestant, he replied in the negative, but said that he was a Jew. On my observing that his being one of the Jewish race would be no hinderance to his being admitted, but that, in that case, he would have to permit my visiting him along with other patients in the ward, whilst making my daily rounds in my capacity as a minister of God, (but that in his case I would confine myself to reading the Old Testament,) he did not object to that arrangement, and was accordingly admitted. I, therefore, henceforward, saw him daily, and endeavoured to convey comfort to his soul; though conversing with him was no easy task, in consequence of wounds in his chest and arm, and partial deafness besides. After a little while, I endeavoured to draw his attention to the question of the Messiah. What first arrested his attention, was the conviction I expressed that there were yet great things in store for Israel, but that their realisation depended altogether on the conversion of that people to their Messiah. Then it became necessary to prove to him that Jesus of Nazareth was indeed that Messiah promised to Israel. I cannot detail here the conversations I had with him almost daily, mostly of deepest interest, and lasting for hours in succession; and only add, that the greatest impression on the mind of my Jewish friend seemed to be produced by the question I proffered to his consideration, viz.: whether he did not think that Israel's present state of dejection and suffering must needs be a punishment of some great sin; and a sin, moreover, greater than that which caused the Babylonian captivity: adding, that it cannot be the punishment for idolatry, since Israel, after their return from Babylon, have not been guilty of that particular sin; that the punishment at present resting upon Israel, being of so long duration already, must, analogous to God's dealing with his people in former times, be one surpassing all former sins in magnitude and depth; and that it cannot be denied that their protracted sufferings commenced with the destruction of Jerusalem by the Romans, and therefore very shortly after the Jews had rejected Jesus, etc. These considerations made Mr B. very thoughtful; and I was particularly pleased to observe the seriousness with which he now commenced examining the Old Testament for himself, and the openness with which he stated all his objections and difficulties. I saw that he did not say things merely to please me, but on the contrary, that his heart was deeply moved and interested in the question; and I learned from the nurse in charge of the ward, that Mr B. frequently struck a light at night, spending great part of it in reading the Bible. Thus I found him every morning ready with some fresh difficulty or objection, evidently called forth by a previous searching in Scripture, but stated with great simplicity and clearness, and testifying a serious desire after truth. His principal difficulty was the Messiah as I represented him to be—as the Son of God, and yet given up, and dying on the cross for the sins of mankind. The first point (the sonship) I endeavoured to explain, by showing that, according to the Old Testament, the Messiah was to be not only a prophet, but a king and prophet at once (after the order of Melchizedek, Psalm cx.); whilst yet in Israel, no one could be priest and king at the same time, because God alone is the rightful king in Israel; hence, if Messiah was to be (of which there can be no doubt) king, he must needs also be God. In short, after about six weeks, his understanding, his reason was quite convinced, without, however, the heart, or the inner man being convinced or converted—born anew. He himself felt this, and said to me, 'I can offer no more objections, but yet I do not believe; I feel I am not conquered by all you have told me.' I replied that I found all this very natural, because faith in the Messiah cannot be conveyed from one man to another by means of mere understanding, but that it requires the workings of God's Spirit; that if it were possible for any man to be brought, simply through *the exertions of another man*, to believe in the Messiah, it would amount to an

evidence that this faith is not a right faith, because it was not of God, but of man : adding, that his very inability to believe at once must be considered by him as an evidence of the truth, and a further call to him earnestly to desire to comprehend the divine nature of the true faith, and to turn in prayer to God, who alone can open the heart. For some time I had introduced the New Testament, in the first instance to compare it with the Old ; gradually we came to use it as a means of edification, and as a light in our inquiries. Already the faithful Shepherd had found his sheep, and now began to tend and bear it ; our dear brother had begun to taste the good Word of God. Nevertheless the struggle continued in him, and was the more severe, as he was determined to put an end to it one way or other. In the midst of these difficulties, he conceived the idea of writing to Dr Zimmerman, who enjoyed his full confidence, to ask his advice whether he was to remain a Jew, or be baptized and become a Christian. (I am still in possession of this very remarkable letter ;) yet before delivering it, he came to speak to me about it. Of course I begged him in this important matter, on which depended his soul's salvation, not to depend on any man, but on God's guidance. I urged him to continue in prayer and searching the Scripture, and also prayed with him myself.

In the course of time he made the acquaintance of other Christian friends, one of whom (Count Pourtalé) frequently conversed with him, and urged him earnestly to delay no longer, but to be baptized. I abstained from urging him in this respect, but told him that, in the first instance, I had no anxiety about his baptism, but rather that his heart be converted to God, however important I considered the sacrament itself, as a means of establishing and strengthening the faith conceived in the heart.

Meanwhile his recovery, though not complete, had yet proceeded so far that it was quite requisite to think of his departure ; and then a struggle of an opposite nature arose in his mind. More and more he felt the necessity of confessing Christ and receiving baptism, but yet he wanted courage to take that step, as he was about to return to his home, and shrunk from paining his aged parents by appearing before them as a baptized Christian. And now I felt bound to speak to him in a different strain ; for the more, on the one hand, I had warned him of unnecessary haste, yet, on the other, I pointed out to him the danger of delay, arising from reasons which, however natural, would still not be admissible in the sight of God. However, I urged him no further, except by pointing out to him that, if he delayed confessing Christ for this reason only, he would be grieving his God and Saviour, who had revealed to him the light of the knowledge of his name. He felt the sinfulness of delay, but confessed, at the same time, that he had not the strength to bring that sacrifice. I could say nothing in reference to this, except reminding him of the danger which his soul must incur by his going among his kindred again, without having partaken of the seal of his faith ; how he would be tempted to deny his Master before men, and in the end be denied by him. There was nothing left but to recommend him to the mercy of the Lord, and leave him to go his way. And thus he left, went to Rome, fell ill there again, and was tended for some time in one of the hospitals. From thence he wrote to me, expressing his regret at not having followed my advice, and asking further counsel from me. I immediately replied, but this letter, unfortunately, never reached him ; and thus he left Rome, and returned to his home.

A year passed, and I knew nothing more of him, when, one day in May, last year, he suddenly entered my room, and said : ' Here I am, very anxious to receive baptism ;' adding that, on his return to his home, he found his mother had already departed this life, whilst his father had died shortly after his arrival, not without entirely disinheriting his son, on account of the profession of Christ which he was enabled to make before him in all boldness and decision ; that being thrown on his own resources, he had obtained employment, and thereby saved sufficient to defray his return to Naples ; that on the way he twice fell ill, and at last succeeded in reaching this place after many difficulties. . . . I was deeply touched at the thought that he should have undergone all this only for the sake of *professing Christ*, as there was nothing else that could have in-

duced him to do so. We now resumed our daily conversations; and in order to have the advice of others, also, in this matter, I requested other Christian brethren to converse with him; and after some intercourse, they agreed in declaring that they considered him to be a believing and earnest Christian. And then I could no longer resist his earnest desire, yea, longing, after baptism.

The day of his baptism I shall never forget. The Sunday previous to it I had given notice that the baptism would take place that day week, and our place of worship was well filled, the solemn act itself producing the deepest impression on most of those present, especially the moment when he repeated the apostolical creed, which he did, manifesting the deepest emotions, whilst he replied to the questions put to him, not with a mere affirmative, but at length and in full, as it was given him by the Spirit. He has had many trials to pass through since, augmented by his increasing infirmity (deafness), but he is cheerful in hope, serving the Lord, and growing in grace.—*Jewish Herald*.

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date. 1855.	Place.	Nature of Service.	Speakers.
Sept. 2.	Bo'ness (U. P. Ch.), ...	Sermon, . . .	Rev. Dr Philip.
" 2.	Linlithgow (East U. P. Ch.), . . .	Sermon, . . .	"
" 2.	Skene (Congreg. Ch.), ...	Sermon, . . .	Rev. T. Henderson.
" 2.	Peterhead (U. P. Ch.), ...	Sermon, . . .	Mr Salkinson.
" 2.	Do. (Congreg. Ch.), ...	Sermon, . . .	"
" 3.	Glasgow (Society's Rooms), . . .	Prayer Meeting, . . .	Rev. D. M'Rae presided.
" 9.	Moyness (U. P. Ch.), ...	Sermon, . . .	Mr Salkinson.
" 9.	Forres (U. P. Ch.), ...	Sermon, . . .	Rev. Dr Philip.
" 9.	Elgin (Moss St. U. P. Ch.), . . .	Sermon, . . .	"
" 10.	Do. (do.), ...	An. Meet. Aux. So., . . .	Dr Philip & Mr Salkinson.
" 11.	Aberdeen (Albion St. Chapel), . . .	Lecture, . . .	Rev. T. Henderson.
" 12.	Burghhead (U. P. Ch.), ...	Lecture, . . .	Mr Salkinson.
" 13.	Keith (U. P. Ch.), ...	Lecture, . . .	"
" 16.	Huntly (U. P. Ch.), ...	Sermon, . . .	Rev. Dr Philip.
" 16.	Do. (Cong. Ch.), ...	Sermon, . . .	"
" 16.	Inverury (Cong. Ch.), ...	Sermon, . . .	Rev. A. Troup, Huntly.
" 16.	Craigdam (U. P. Ch.), ...	Sermon, . . .	Rev. T. Henderson.
" 16.	Old Meldrum (U. P. Ch.), ...	Sermon, . . .	"
" 16.	Tough (U. P. Ch.), ...	Sermon, . . .	Mr Salkinson.
" 16.	Leith-Lumsden (U. P. Ch.), ...	Sermon, . . .	"
" 16.	Ellon (U. P. Ch.), ...	Sermon, . . .	Rev. John Millar, Inverury.
" 17.	Leith-Lumsden (U. P. Ch.), ...	Lecture, . . .	Mr Salkinson.
" 18.	Laurencekirk (U. P. Ch.), ...	Lecture, . . .	Rev. Dr Philip.
" 18.	Rhynie (Congreg. Ch.), ...	Lecture, . . .	Mr Salkinson.
" 19.	Inverury (Congreg. Ch.), ...	Lecture, . . .	"
" 19.	Woodside (Congreg. Ch.), ...	Lecture, . . .	Rev. T. Henderson.
" 20.	Insch, ...	Lecture, . . .	Mr Salkinson.
" 23.	Duncanston (Congreg. Ch.), ...	Sermon, . . .	Rev. T. Henderson.
" 23.	Rhynie (Congreg. Ch.), ...	Sermon, . . .	"
" 23.	Aberdeen (George St. U. P. Ch.), . . .	Sermon, . . .	Rev. Dr Philip.
" 23.	Do. (Belmont St. U. P. Ch.), ...	Sermon, . . .	"
" 23.	Do. (St Paul St. U. P. Ch.), ...	Sermon, . . .	"
" 23.	Do. (George St. Cong. Ch.), ...	Sermon, . . .	Mr Salkinson.
" 23.	Do. (St Nicholas-lane U.P.Ch.), . . .	Sermon, . . .	"
" 23.	Do. (Albion St. Miss. Ch.), ...	Sermon, . . .	"
" 23.	Stewartfield (U. P. Ch.), ...	Sermon, . . .	Rev. A. Dickie, Aberdeen.
" 24.	Aberdeen (George St. Cong. Ch.), . . .	Public Meeting, . . .	Addressed by Deputation.

Date. 1855.	Place.	Nature of Service.	Speakers.
Sept. 25.	Aberdeen (Albion St. Ch.), . . .	Lecture, . . .	Mr Salkinson.
" 28.	Woodside (Cong. Ch.), ...	Lecture, . . .	"
" 30.	Larkhall (U. P. Ch.)	Sermon, . . .	Rev. T. Henderson.
" 30.	Stonehouse (U. P. Ch.), ...	Sermon, . . .	"
" 30.	Dalkeith (East U. P. Ch.), . . .	Sermon, . . .	Rev. Dr Philip.
" 30.	Do. (Bank St. U. P. Ch.), . . .	Sermon, . . .	"
" 30.	Aberdeen (Charlotte-st. U. P. Ch.), .	Sermon, . . .	Mr Salkinson.
" 30.	Woodside (Cong. Ch.), ...	Sermon, . . .	"

THE following warm-hearted letter from a minister's wife in the remote north, addressed to the President of the Society, deserves a place for its spirit and its encouraging facts:

'DEAR SIR,—We read with much pleasure your interesting periodical, *Friend of Israel*. For a long time I have felt an especial interest in the object of the Society to which you belong, so much so as to keep a "Missionary Box for the Jews" in the family. It was little I could do, but that little was cheerfully done; what I gathered was given to the Free Church Jewish Mission in the absence of any effort by *our own* Church. Now that there is a society for the special object, I will endeavour to do all in my power to forward the noble, the glorious object. But our people have to be taught their duty on this head.

'Last week we had the pleasure of listening to lectures by Mr Love on the Holy Land; just after the first lecture, two individuals came to me with half-a-crown each for the *Jews*, saying, it was a thank-offering for a good fishing, and they wished me to put it in my Jewish missionary box. I hasten to forward it and other five shillings from myself. Oh sir, could I by a wish forward the conversion of God's ancient people, that should not be wanting, but well I know that "God will be inquired of for this" by His own people. It is good for us that we are taught to pray for ourselves and others, else we would become selfish and careless about our soul's salvation. With the most earnest wishes for the prosperity of the society with which you are connected,' etc.

ABERDEEN.

SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.—On Sabbath last, sermons, in connection with this society, were preached by the Rev. Dr Philip, missionary from Alexandria, in Egypt, and the Rev. J. Salkinson, (also missionary agent of the society), in the United Presbyterian Churches, George Street, Belmont Street, St Nicholas Lane, and St Paul Street; also, in George Street, Congregational Chapel, and Albion Street Mission Chapel; and, on Monday evening, a public meeting was held in George Street Congregational Chapel—the Rev. D. Arthur in the chair. After prayer by the

Rev. J. C. Brown, the chairman delivered an appropriate introductory address; and, having expressed a cordial welcome to the deputation, called upon the Rev. Thomas Henderson, secretary, to address the meeting. Mr H. stated that the income of the society, for last year, was about £1200—that the society's foreign operations were continued at Hamburg, Algiers, and Alexandria,—that, at the two latter stations, the missionaries were engaged in preaching the gospel in German; and, at the last named station, in English; also, in Algiers, in addition to Mr Weiss, Mr Campazzi, a convert from popery, and formerly a priest, was labouring with considerable success in the distribution of the Scriptures and tracts among the Spanish population. Rev. Mr Salkinson spoke of the peculiar difficulties attending efforts for the conversion of Israel, and gave some interesting details of his own experience as a missionary to that people. The Rev. Dr Edersheim then addressed the meeting in an interesting manner, on the claims of the Jews, arising from their past history, their present condition, and the prophetic intentions regarding them. The Rev. Dr Philip gave a brief view of his own experience, in connection with Jewish Missions for the last fifteen years, in Europe and Africa, from which it appeared that successful efforts had been made, not only in removing prejudices of the Jews against Christianity, and introducing the gospel among them, but also in the promotion of Christianity among others in various parts of the world. The Rev. Mr Dickie, in proposing thanks to the deputation, spoke of the increased interest evinced by many in Aberdeen, in the society's great object. The Rev. T. Henderson, in acknowledging the kindness of the chairman and meeting, suggested the propriety of forming an auxiliary to the parent society, similar to those existing in Perth, Elgin, and other towns, whereby permanency of income might be secured. It was thereafter cordially agreed that the chairman and other ministers of the city, present, should be requested to take such steps as they might deem necessary for the formation of an association here in connection with the parent society. The proceedings were then closed, by the Rev. A. Dickie pronouncing the benediction.—*Aberdeen Free Press*, Sept. 28.

FOREIGN.

ALGIERS.

THE following letter from the Rev. B. WEISS will be read with great interest. The churches of the Gentiles, in seeking the weal of the dispersed of Israel, are often rewarded by ministering to the souls of their own strayed children:—

ALGIERS, Sept. 15, 1855.

If the variety of individuals with whom I have met since I wrote you last could be supposed to possess the same interest, as does often a variety in controversy, and always the happy tidings of a change of heart, then I should have written you ere this; for some new Jews visited me, and I visited or saw in the streets, and spoke of Christ to a number of Jews hitherto strangers to me. But, alas! the subject is always the same; the missionary argues from the holy scriptures, and proves that Jesus was and is the chosen of the Lord for the salvation of sinners, but the blinded Jew argues from invented traditions, and reject with all force the only source of his salvation. Among all the number of Jews with whom I came in contact of late, there was scarcely one who was not armed with the weapon of wind which the rabbis now put into their hands; young and old, ignorant and instructed, all say that these are now the *last times*; that according to their traditions, great wars, diseases, and dearth must precede the coming of the Messiah and the last day, (true enough for Christians, but false in the month of an unbelieving Jew, for known reasons,) so they twist together the Russian war, the cholera in the Crimea and Italy, and the dearth, and their (the Jewish) consequent destitution that exists here now, and thus make out their signs of the times, the approach of the last day, and the coming of their Messiah—a fine invention of the ‘blind leaders of the blind’ to keep their victims in suspense.

Finding myself the other day surrounded by a number of Jews, and having tried to humble them by convincing them of their besetting sins, and of the multiplicity of their national and individual iniquities, a crafty talmudist who joined us tried to raise their spirits by quoting a passage of the Talmud which says, ‘The Messiah, the Son of David, will not come until all Israel will be either all just or all guilty;’ then he added, ‘Well, we acknowledge that we are now all guilty, and therefore Messiah must soon come.’ When I asked him, supposing this fable to be true, what can a guilty and rebellious nation expect of a holy and righteous judge? He said that their Messiah would not come to judge, nor as such, for he will only be a man, but that he will proclaim a general amnesty to all sinners for the past, and convert them to God for the future. O what

a mixture of truth and error, of reality and perverted dream! I said not a word to this, but opened the Bible and made another Israelite read the first two and the 18th verses of the third chapter of Malachi, and verses 1, 2 of the next chapter; and having explained it to the other Jews in Arabic, I asked them if this agreed with the strange character which their daring rabbis gave to the Messiah. The only answer I received from the silenced rabbi was a ‘Saem alakem,’ and he went calmly his way, and so did the others. Ah, poor Israel has still a great reverence for the word of God, but being ‘blinded in part,’ they cannot approach its dazzling light without pain, and thus try to avoid it. Unless their darkness be dispersed by the light of Him who said ‘Let there be light, and there was light,’ they cannot appreciate the light, adopt it, or walk in it. When the happy time will come that Israel shall see that Jesus is ‘the fountain of life,’ they will also say with David, ‘In thy light we shall see light.’

On the 5th Aug., as I came to the civil hospital on my usual visits, and entering the place where three British sailors lay ill, one of these, a Glasgow lad, told me that the day before, a first mate belonging to an English ship, was brought in dangerously ill, and that he was very anxious to see me as soon as I came. Accompanied by the lad mentioned, I entered the little room where I found the man really dangerously ill, and another mariner belonging to the same vessel, who had come to see him, sat beside his bed. As soon as the lad told the sufferer that I was the missionary who visits them often, he grasped my hand with convulsive strength, and said, ‘Blessed be God who denied me not the comfort of seeing a minister of the gospel before I die.’ Seeing that the poor man was in great mental anguish about the ‘one thing needful,’ and that he was likely soon to leave this harbour of sin and mortality, I asked him, that suppose it was the will of his Creator to call him away from this world, if he was prepared, in faith and hope in Christ, to meet a holy and just God on the throne of judgment? Then their followed a touching scene, such as I do not remember to have ever witnessed before; the moribund began to sigh, groan, and then broke forth in loud and heart-rending cries and lamentations. He said that though his beloved and godly parents fulfilled faithfully their Christian duties towards him by instruction and example, he yielded to the enticements of the children of this world, often forgot himself, and acted against the Lord’s holy will and against his own conscience; that therefore he dreaded now that there was no more pardon for him in Christ, seeing that he offended after having known his duties

his God and Saviour. Often, during my confession, he exclaimed, 'O, mine the gospel, give me Christ. What the whole of this miserable world is. All I want now is Christ—His love, His precious blood to wash away my iniquities.' Then he would grasp me again and say, 'O tell me, tell me, is there any hope for my poor soul yet?' Having allowed him for a short time to give free course to his sorrow, and to think that humiliation had reached its dust, then I tried to lead the poor man to the cross, showing to him that it was guilty, and repenting, and contrite that Christ died—that the spiritual life heaven can heal the deepest wounds the fountain opened in the house of God was to wash away all sin and uncleanness—that to repent was never too late, and in pardon of so gracious a Saviour would never despair of. I then read a portion of the 10th chapter of John, made remarks, and then prayed; after which an elderly revived man said, 'Surely you showed me the first token of mercy when you sent you here.' All that time I found whom I found there, the three who were in the hospital, and an old man who has been long there under a complaint, and who follows me always on visits to the English sailors in order to me talking to them of Christ, all present, and shed tears freely at the moving scene. As I gave some tracts to him I found with him, and told him to take them on board the vessel, the sick man said, 'O my dear friend, tell my comrades in the name of God, in the name of a man, and for the sake of the salvation of souls, to return unto the Lord with joy. . . O let them not wait a moment; let them seek Christ and not rest until they find him; for it is bitterer than death to have to seek him on the bed of death; speaking out again in loud lamentation, 'O merciful Jesus, let me die the death of the righteous.' Before I left him I promised him to supplicate the Lord that he would graciously allow him a few more hours for preparation for death. The next morning I found that the Lord had answered my prayer, for the excruciating pain of the sufferer, and he looked free and bright; he wept still from time to time, but his tears were no longer those of agony, but were expressions of tender gratitude to his everlasting Saviour. After prayer he said, among other things, that, though born and bred in England, his parents had moved to Scotland, and had been members of the Original Secession Church. When, at last, I told him that I was here the agent of the Scottish Society for the Conversion of Israel, and that the Directors of that

Society resided in Glasgow, he took my hand and said, with an ardent affection, 'as I must go the way of all men, and shall hence not be able to express personally my gratitude to them for what I owe, under God, to their instrumentality, promise me, sir, to do it for me when I am gone. O tell them that it pleased God to restore an agonised soul by the blessed instrumentality of one of their missionaries; convey unto them the most hearty thanks of a dying man, (here tears choked his voice for a while). An Englishman, yea, a Scottish presbyterian man: could I ever have thought to find a minister in this distant land to bring me comfort on the bed of death. A Glasgow Society has sent you here! wish them in my name all the blessings of heaven, and all success in their labours of love.' I promised him to do so, and owing to this promise I give you this narrative. After a few days' leisure, which the Lord left him to strengthen the new bond of faith, love, and hope, the most dreadful sufferings returned, but which he bore with great patience. I then heard him often pray, that if it were the Lord's will he would take away the vital spark at once, and thus put an end to his agony, but he always added, 'Not mine, O Lord, but thy holy will be done.' To everybody's astonishment he kept on eleven days in this awful condition, while the ablest medical man of the hospital thought that he would not overlive two. On the afternoon of Sabbath the 19th August, I found him quite exhausted, and only with great difficulty he expressed the wish for a little fresh water, which when he took and was refreshed a little, he expressed his thankfulness to me in touching words, and then said, 'I am now dying fast, blessed be God, I am dying in Jesus;' taking my hand, for the last time, he said, 'pray the Lord to deliver me from the power of the tempter in the last struggle.' We prayed, and half an hour after, without pain or struggle, he fell asleep in his Redeemer. He was an intelligent young man of about thirty years of age, had his diploma as captain of a vessel, and fell a victim to a violent and apparently long neglected disease of the abdomen. The British vice-consul, who was very kind, and often visited him during his illness, claimed the body for burial, and invited the captains of two small vessels then in port here—his own left ten days before his death—to send some of their sailors to the funeral, but who could only spare one mate and seven men. Accompanied by the Rev. M. Coyne, the French pastor, M. Campazzi, and the beadle of the Protestant Temple, we went to the hospital, and took the coffin which the sailors carried to the burial place. Thereon the field I read a chapter, addressed shortly the audience, and prayed, and had reason to thank the

Lord for the marked impression that the scene of death and the service made on some of the audience. The other three sailors that were then in the hospital came out restored to health; three new ones came in last week, two of whom serious men, but, blessed be God, they are going on favourably. I wrote a letter to the friends of the deceased.

ALEXANDRIA.

IN a letter to the Secretary, the Rev. R. G. Brown, referring to a donation by ladies in connection with Canal Street U. P. Church, PAISLEY, in aid of education in Alexandria, says:—‘The friends who so kindly sent the box of ladies’ work had a right, long before this time, to expect the expression of our gratitude, which has been delayed till it actually came into our hands.

‘I trust you will express to them, better than I can do, my appreciation of the kindness which prompted, and the industry which prepared this handsome gift to our mission. Most of all, we prize each piece

of work as an offering to him who despises not even a cup of cold water given in his name by those who have first given “their own selves to the Lord,” in humble love and faith. God grant that each of those friends may, when the Son of Man shall come in his glory, secure the sweet approval which his gracious lips bestowed on Mary, “She hath done *what she could*.”

‘I wish I could give them some interesting intelligence of my work. Beg them to pray on in patience till the tedious toil of mastering the languages is finished. Tedious, because of my impatience to be really spending all my time in telling perishing men of the only Saviour; and toil, though pleasant labour in itself, because this impatience constrained me to task my brain to the utmost. In due season we shall reap, if we faint not.’

Mr Brown, after some details regarding his prosecution of Arabic studies, expresses the hope to be able to preach in that tongue in the course of a few months. He already expounds and prays daily in the language.

GENERAL INTELLIGENCE.

FREE CHURCH OF SCOTLAND.

HOLLAND.

You are aware that many of the Dutch ministers do not preach the gospel; and to give you a specimen of this, I may just mention, that when visiting some parts of the south of Holland, I was in three towns on one day, and it so happened that in one of them there were *five*, in the second *four*, and in the third *three*, reformed ministers, and *not one* of them preaches the truth as it is in Jesus. In all these places there is a real hunger after the bread of life; and partly because of the interest taken in the welfare of Israel, but more especially because they wish to have an opportunity of hearing the gospel themselves, these Christian brethren have erected or arranged *prayer meetings for Israel* once a month, which are very well attended. The cause of Israel is neutral ground; and orthodox ministers of the Dutch Church, who would not like to interfere with the parochial rights of their colleagues, now come to these desolated places and speak about Israel, whereby all those that hunger after the word of God are permitted and enabled to hear the gospel. Surely remarkable it is, that even now, and in this way, ‘salvation is of the Jews;’ and I fully believe that we shall see speedily more and more the blessed fruits of these meetings manifested in a livelier interest taken in the conversion of God’s ancient people.
Wherever I have been, I have tried to form a *small committee* to labour amongst the Jews *of the place*; I have left with them some of

our tracts, which they were to distribute, promising to correspond with them, and to visit them again as soon as possible. In some places there existed committees for *Home Mission*, and the Jews have been added as a branch of that home mission. You know that the Kirchentag at Frankfort has adopted the same resolution last year, and the interest in Israel’s conversion is decidedly increasing in Germany, and more especially in Prussia. Some ministers I have met with are fully convinced that the restoration of Israel will be the great means for the conversion of the Gentile nations; and one of them went even so far as to declare, that he had only in so far a good hope for the church in Holland, as she would participate in the blessing vouchsafed unto all such by the power of an Almighty God as really take an interest in the wellbeing of Israel, and pray for the peace of Jerusalem. In one place, called *Harderwyk*, where the ministers are godly men, I spoke in a large room adjoining their church. They did not expect that many would come for Israel’s sake; to their surprise, the place, containing about 200 persons, was crowded to suffocation, and the ministers themselves regretted deeply that we had not got their communion church. As far as the intolerable heat permitted, people were very attentive. One old woman crept among the others, and silently pressed my hand heartily. I afterwards learnt that she is a saintly person, earnestly pleading with God for the advancement of his blessed kingdom. Another, when I left

the place, shaking her head, kindly said, 'Well, well, do come soon back again, we want to hear more of it; I liked exceedingly what you said.' I mention these little things, as they are characteristic of the state of feeling here. I am convinced that if we had a thoroughly trained evangelist—he would still more be welcome if ordained, for people entertain here a great respect for an ordained man—who would travel every year for several months over the length and breadth of Holland, that we could cover the country with a net of prayer meetings and committees, and that every where the Christians would be ready to speak themselves to the Jews of the one thing needful.

PRESBYTERIAN CHURCH IN IRELAND.

HAMBURGH.

We have met with a serious loss in the decease of our colporteur, Martens, who has laboured for us now above eight years—a faithful man such as we have seldom seen. The love he bore to the Bible knew no bounds. He read nothing else, spoke of nothing else, would distribute nothing else. At all times, and in all places, he knew but one theme, which filled his whole soul, and that was the unspeakable riches of the love of God in Jesus Christ. On his first entering our service, I promised him a weekly salary, but he could not bear the idea of being paid for distributing the word of God, so we made an agreement that he should use as much of the money he happened to have in hands as he required, and should pay me the remainder. In this way has he laboured for above seven years, and has cost us very little, though he sold some thousands of copies of the Holy Scriptures every year.

His stock of Bibles used to be sometimes confiscated by the authorities; so, leaving them at the police-office, he would return home, and pray that God would not suffer His own Word to be dishonoured and confiscated like contraband wares. He never gave over praying till he had his books all returned, and I never knew a case of him eventually losing a single Bible. When the magistrate sometimes sentenced him to be fined for selling Bibles, he would ask very simply whether the magistrate had a Bible himself, and whether he read it, and whether he knew anything of the constraining influences of the love of God? When making an appeal to his conscience, in the homely *patois* of the country, the impression was irresistible. No one who ever heard poor, dear Martens make an appeal for his King and his God—Jesus Christ, the crucified one—and for the word, which spoke of pardon and reconciliation to the chief of sinners, making them children of God, could at all wonder that the fine

was seldom enforced, and that the magistrate often, with tearful eye, bought a Bible and a couple of Testaments. The magistrate who had threatened with the stocks and the prison in the morning, might often have been seen in the afternoon grasping the proffered hand of the rough, but honest and worthy old man, and promising to read his Bible.

During the wars with Holstein, poor Martens came one day in great distress to tell me that he could get no passport to enable him to travel with his Bibles. The Government was so often changing that he did not know, and no one could tell him, who had a right to give a passport. 'Well Martens,' I said, 'one thing appears clear, the people want to have Bibles, and we have Bibles to give them; so we must contrive some means of giving them the Word of God.' He could see no way of carrying on the work without to some extent infringing on the rights of the civil magistrate. The end of the matter was, that I wrote him a passport myself, signed and sealed in due form, calling on all civil and military authorities to allow Martens to pass and return, for he was selling Bibles for me, and promising to do them all as much again if they stood in need. With this document he passed unhindered through camps and villages, selling Bibles and Testaments in all directions, till peace was again restored after a period of nearly two years.

A movement is being made, just now, among Jewish Christians on the Continent, having for its aim the establishment of a Jewish Christian Church, separate from the Gentile Christians. The advantage which is held out is this—that the Jews might see that their brethren do not cease to be Jews when they believe on a Messiah already come. It is supposed that if the Jewish *nationality* were still retained after baptism, it might remove some of the obstacles in the way of the Jews joining them. It is further hoped that Jewish Christians would be thus strengthened to greater faithfulness, and would enjoy more of that Christian communion, which is so necessary to growth in grace. That such a movement is being made is well worthy the attention of the church; though I fear that the proposed advantages will not be realised. There is reason to fear that national pride is at the bottom of the movement, and that it is the result of that feeling, more or less participated in by all the Jews, which is the burden and the cross, and the besetting sin of real Jewish converts—the feeling of superiority above others. Now, instead of this national pride being crushed and subdued, it would be fostered by such a step, and more harm than good would be the result. Whatever we may one day expect from the combined

efforts of Jewish Christians, experience has hitherto shown that it is absolutely necessary for the brethren of the house of Israel to have some less changeable element than themselves with which to mix, some poles around which their tendrils may cling for support. Having giving up Judaism, they have parted with so much, that they see no reason why any of the time-honoured institutions of the Christian church

should be retained, and they soon find themselves at sea without a rudder or compass. The want of a compass would not be so much in clear and fair weather; but, unfortunately, clouds and storms will come in the Christian's course as often as in the mariner's, and then it is unfortunate to have thrown away compass and chart. I fear that such would be the end of this movement, no matter how fairly tried.

CURRENT EVENTS AFFECTING THE JEWISH PEOPLE.

THE RUSSIAN NEW JERUSALEM.

According to the *Univers*, from which these details are copied, there exists, not far from Moscow, a place rejoicing in the euphonious title of 'Voskresenskoe.' The interpretation of this outlandish term is 'The New Jerusalem;' in other words, it is a counterfeit of the Holy City. One of its chief places of attraction is a mock tomb, called the Saviour's sepulchre, to which crowds of 'the pious' continually flock for the purpose of offering prayers for the deliverance of the real tomb. They are taught also to supplicate Heaven for the extermination of those who guard the 'holy places,' and to invoke a like curse upon such as have betrayed the Christian cause by becoming their allies.

It appears that this imaginary Jerusalem consists of a vast temple, the site of which corresponds with that of Palestine, save in the absence of a bright sky and a glowing sun. The resemblance in the natural position is rendered perfect by immense artificial works so as to remove the allusion almost beyond the power of discovery. On one side of the structure is a brook, upon the banks of which are inscriptions, announcing that the pilgrim has reached Kedron, while on the other side is an eminence, called the Mount of Olives; then, on passing a spacious crenellated enclosure, the beholder sees before him a grand edifice, in imitation of the one erected over the holy sepulchre, having an immense cupola, and all the accessories belonging to its famous prototype. The effect is said to be quite bewildering. This impression increases after having penetrated into the interior, where all the details of the true temple are minutely copied; where the sanctums, the altars, the tombs, in all their dimensions, and where the painting and the ornaments are all of the same kind as those at Jerusalem. In the inner sanctuary, too, there are the seven lamps kept continually burning, and so complete is the deception, that there is an equal degree of emotion excited among the ignorant peasantry, as in the sacred grotto itself. Such is the Muscovite Jerusalem. The invention of this extraordinary sham is attributed to Alexis, father of Peter the Great.

And now, as to the motive for so strange a creation. Among the objects found upon

the wounded Russians at Inkermann was a Slavonic book, well besmeared and smoke-scented, and purporting to be a guide to the above-mentioned fabric. This work discloses a secret which the ingenuity of western speculators has failed to worm out. It shows that the Czars have had another pole of attraction besides Constantinople; they have fixed their greedy gaze upon the fallen city of the Hebrew. In order to gain possession of the Ottoman capital, they have appealed to the cupidity of their subjects; they have pointed to the sunny south as their heritage; they have depicted it as the 'land flowing with milk and honey,' which they are destined to seize and inherit. But their day-dreams have not been content with so rich an inheritance as that. They have also aspired to plant their eagles on the hill of Zion—to see their vultures hovering with outstretched wings over the desecrated fane of Salem. To realise this grand vision, not only have they operated upon the baser passions of the people; not only have they fed the lust for conquest and plunder, but endeavoured to excite their fanaticism—to awaken their religious enthusiasm. In short, they have preached a new crusade. 'The empire of the Koran must be destroyed,' says the Czars. 'The profaned and desecrated lands of the East, once hallowed by the tread of angels, and blessed by the presence of Divinity, must be recovered, and the broad highway to this sacred prize is through the fertile provinces of the Turk. Constantinople is the gate to Jerusalem.'

As a remembrance of this high destiny, the Czars have erected in the heart of their empire a structure, modelled upon the oft-visited church of the Nativity. They have styled it 'Voskresenskoe,' or 'the New Jerusalem.' Thousands of pilgrims visit its shrine every year, and they are encouraged to perform that 'holy act,' as a means of impressing strongly upon their minds the thought of Jerusalem itself—that 'future capital of the Orient.' The Muscovite rulers teach their subjects that the deliverance of the desolate city must not remain unaccomplished. That is to be the supreme end of all their fond hopes, and toward its attainment no species of cunning is left unemployed.

Dec., 1855.]

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

THE TWO VALLEYS.

§ 4. From the point now reached the stream swept strongly on its way, deepening and broadening as it flowed. We followed its course. The scene began to change, and bleak desert tracts gave place to cultivated fields. Much pleased, I saw on either side of the now fair river, the valley spread out in fertile beauty, skirted by cedar-crowned mountains, the hills of God. 'The land of promise,' my guide whispered, as we wandered on amid a maze of vineyard and oliveyard and grassy slopes, where the flocks were feeding, and all was rejoicing and blossoming like the rose. At length, in the midst of this scene of loveliness, stood before us a fair city, throned on gentle heights, crowned with a gorgeous temple, and circled by the waves of the pleasant river. At one point of its circuit the waters thereof widened into a still and lustrous lake (the name of which I was told was Siloam,) issuing thence again softly, and with a music as of joy and peace. Here, said my guide, have dwelt many of the famous saints of olden time: here, especially, David often walked and mused, and spake of the fountain of life, and the rivers of Jehovah's pleasure; here Solomon, the peaceful, sang of streams from Lebanon, and Isaiah bade his countrymen draw water with joy from the wells of salvation. This city was Salem, God's seat, where his tabernacle was pitched, close by the river of his grace. Happy city—but one hath said, Behold, I make all things new—and thou shalt yet see a fairer and a happier. Meanwhile, prepare to look on a different prospect.

§ 5. So saying, he led me to the summit of the range of heights which, rising like a huge partition-wall, divided the valley down which we had journeyed, from that other which sprung from the same great plain where I had originally found myself. Here he bade me pause and survey the other side. A dreary spectacle it was. Stretching far away, I beheld at my feet a dull and dreary vale, presenting nothing on which the eye could pleasantly rest—a weary barren waste. What variety there seemed, was only the variation of sterility. I thought of 'the wilderness and the solitary place,' and asked my guide whence the contrast to the fruitful vale which lay behind us. Seest thou not, said he, how there flows through that weary plain no river of the grace of God? But he bade me, at the same time, take note how here and there, near the skirts of the mountains where we stood, green spots shone out amid the arid

fields, refreshing to gaze on, greener for the surrounding drought. These spots, said my guide, have been watered from the river on the other side, for God so ordered it, that through cleft and crevice of the dividing rocks some rills should ever trickle to tell where his favour was flowing, and to be the prophets of future abundance. Nor are there wanting, far amid the desolate plain, some verdant places watered from beneath, your eye could not tell how, as if the first parent stream at the head of these valleys had not sent all its waters adown the favoured dale. I might tell you of some, famous in story, who made their dwellings there in the ancient times, and seemed to later ages like wandered inhabitants of the happier valley. Prophets these too—sighing prophets of the future glory. But again revert thine eye.

§ 6. So turning where I stood, I beheld a strange sight in the happy valley. For but a little space lower than the fair city described, I observed, quite across the valley, an upheaved barrier of rocks, precipitous, bare, frowning. Behold, said my guide, the stumbling-block of unbelief, and mark its effect. I looked, and noted that the pleasant river, meeting this huge and rocky obstruction, became at this point deflected, and, rolling through an opening in the parting ridge beneath where we stood, burst with a flashing beauty into the great barren plain beyond. Gladness and fertility flowed with it—the wilderness blossomed. Instead of the thorn came up the fir-tree, and instead of the brier the myrtle tree; the fields were clothed with flocks, and the valleys covered over with corn, and the little hills rejoiced on every side. My eye glided joyously down the distant and brightening prospect, and I thought of the old prophecy: In the wilderness shall waters break out, and streams in the desert. On the other side of the middle range of hills, alas! the prospect was also reversed. Instead of fertility had come a waste, and for beauty, burning. The valley above that barrier was an Eden, beneath, desolation; and once more I thought me of ancient song: How is the gold become dim, and the most fine gold changed!

§ 7. While I surveyed this melancholy change, my guide, by some secret celestial power, carried me away to the summit of a high mountain I had seen in the distance, and bade me now look, and behold the end. To my grateful surprise, as I gazed before me, the line of heights which, though cleft by the river, had long continued to divide the two valleys, at length began to sink from their altitude, and eventually disappeared. The valleys became united. At the same point the river of grace bent its course back toward the line of its former channel, and began to find its bed exactly where the partition ridge had stood. Here, between the vales, dividing and yet uniting them, it flowed on in strong, deep, ample current, a place of broad rivers and streams, while either bank lay in smiles and sunshine. My eye following its sparkling course, beheld this stream widen at last into a very sea of glory; and, lo! sat in the midst of it, an island of magnificence and beauty, a golden city, girdled with waves of silver, glowing in the horizon like the burnished clouds of a summer's evening, too bright for my eye steadily to gaze on it. Thou seest now, said my guide, the pure river of the water of life, and the glorious city which it girdles and pervades is the New Salem. The throne of God is in it, surrounded by the emerald bow. The nations of *the saved* walk there, known only by their Father's name; and there is *neither Jew nor Greek, bond nor free, but Christ is all and in all.*

A MISSIONARY'S VISIT TO LEBANON.

LEBANON, 11th October, 1855.

MY DEAR MR HENDERSON,

It is long since I have written anything which you could honour with a place in the *Friend of Israel*. The supposed necessity of weaving an interesting letter out of scanty materials is a common draught upon the time and trial of the truthfulness of the missionary, from which, I am sure, you gladly exempt me. The first period of a missionary's life furnishes very little which can gratify the kind curiosity of his friends at home, and sustain the fervency of their prayers. Many months of toil are reported in one sentence—he is learning a language. He is like one climbing the steep of Lebanon at noonday—sometimes cheered by seeing that he is nearer the summit, but more frequently discouraged by the heaviness of his steps, and the slowness of his progress, sometimes scorched and panting, forced to rest awhile. Last year I acquired the power of communicating in simple terms the great truths of the Gospel in all the languages of Alexandria except Turkish, that is, in Italian, French, German, modern Greek, and Arabic. This spring I felt I must, as soon as possible, attain such fluency and correctness in the two most useful, Arabic and Italian, as to preach in both. I hesitated a little which to attack first. My impatience for the work prompted the choice of that which might be gained in three months. On the other hand, Arabic seemed more important, and is so difficult, that if not acquired at first, it would never be properly mastered. It would be comparatively easy to find or form Italian preachers, but scarcely a score can proclaim the Gospel in a tongue spoken by millions, from the Ganges to the Atlantic. Therefore I deemed it my great Master's will that I should give all my strength to Arabic, in the hope that in twelve months I should be able to preach in it. I had this in view more than my health in seizing an unexpected opportunity of spending the vacation on the cool heights of Lebanon, where Arabic is spoken purely and alone. The result has far exceeded my expectations. In my last note to you, I expressed a hope that in two months I should attain the object of my ambition. The very next morning, however, I was called upon, in the absence of an American missionary, to speak, almost without preparation, and was understood sufficiently well to justify me in continuing. I have been favoured here with a comparatively good teacher, and invigorated by the cool air, studied very closely, till an over-wrought brain reminded me of the proverb, that 'the half is better than the whole.' I determined lately to try the experiment of leaving my temporary home for a few days, and throwing myself entirely among the people. A sketch of my excursion may interest you, by illustrating some of the allusions of Scripture. I walked in short stages, my servant *carrying* my bed, a simple quilt stuffed with cotton; when doubled upon a mat, one half breaks the hardness of the floor, and the other serves as a covering. We climbed the terraced, vine-clad hills. The ridge above this village commands a magnificent landscape; the sun was approaching the horizon of the 'great sea,' which, from this elevation, seems to rise far into the sky. Near the path on the edge of a precipice stood a muntorah, or 'cottage in a vineyard,' a conical hut simply constructed of leafy branches, beneath the shade of which sits a solitary watcher to protect the grapes from theft, and from the 'little foxes which spoil the vines.' We descended one of Lebanon's deep gorges. Imagine one of your Highland glens, many times magnified, its steep sides terraced to sustain a stony but fertile soil for wheat and the hardy creeping vine; narrowing towards the bottom into a ravine, overhung by stupendous rocks, and filled with luxuriant orchards of apple, pear, fig, walnut, mulberry, olive, and pomegranate trees. Above is the village of Mejd-el-Bana, which, like others in Lebanon, consists of houses of one storey, built with massive stone walls and flat roofs, supported by a number of entire trunks of pine, across them branches of the same tree, over which are placed flat stones, covered some inches thick with clay and gravel. No mortar unites the stones, but the interior is daubed with tenacious mud, upon which the women work tasteful patterns with their fingers—a sort of traditional remembrance of early Christian decoration. I slept in a room used as a schoolhouse by the American

Mission, and had several opportunities of declaring the way of salvation to neighbours who dropped in, left their pointed red shoes at the door, and sat down on the mats. An Effendi invited me to breakfast with him. We sat on a small carpet in a room open on one side to the air, commanding a noble landscape. A table about seven inches high and twenty in width, was placed on the floor, on this a circular tray of straw, with several brown clay plates containing eggs, walnuts, milk, oil, and *kishk*, that is, crushed wheat soaked for some days in sour milk. The large, thin, tough cakes of bread are made in the oven alluded to in Scripture. Sticks, grass, etc., are burned in a hole lined with cement; the ashes are removed, and the thin paste being stuck on adroitly on the hot sides, is baked in a few seconds. We tore off a fragment of this bread, doubled it in the form of a mussel-shell, dipped it into the oil, took up some *kishk* in it, then ate the spoon with its contents. The sour wheat alone was very unpalatable, but the combination with olive oil did very well. As in the case of Saul's dinner with Samuel, my servant was invited to eat along with us. Of course we all dipped our hands into the same dish. This Effendi listened to the Gospel with very pleasing attention; he and all the inhabitants of this and many neighbouring villages are Druses, who must be reckoned heathens rather than Moslems, for they believe that Mahomet was possessed with a devil, and that a Caliph of Egypt, a monster of cruelty, was an incarnation of the Deity. Their tenets, however, are kept secret, and are known only to the initiated few. The majority, whom they call the ignorant, have no religion whatever. The punishment of death is denounced against any of the initiated who forsakes his religion; but it is a rule with them to assure Christians, Jews, and Moslems that they hold precisely their opinions. The English nation has earned their political gratitude by saving the heads of seventy-five of their sheikhs from the treachery of the Turkish government; and the American missionaries have hundreds of their children reading the Bible in their schools.

The Lebanon chain seems for the most part to be a mass of limestone—a vast sepulchre of shell-fish, ammonites, and other species found at Clifton and in the island of Arran. In the rocky path above Mejd-el-Bana, are beautiful impressions of a species which may be rudely described as resembling six or eight inches of the wooden screw of a bookbinder's press somewhat flattened. It is this limestone strongly impregnated with nitre which gives to the inheritance of Israel, at first sight so stony and barren, a right to be called the glory of all lands. The rock, continually pulverised by the sun and rain, produces an inexhaustible fertility rarely assisted by any artificial means but irrigation. Green grass is unknown during the later summer months, except where 'springs run among the hills.' There the eye is delighted with the intensity of verdure, more than the ear with the trickling of the stream, or the parched tongue with the cool water. Lebanon and Hermon rise to heights of 9,000 and 11,000 feet above the level of the sea; and the valley of the Jordan sinks 1,411 feet below it. Hence the land chosen of the Lord to be the dwelling-place of His people, and to feel His footsteps in the days of his flesh, epitomises the climates and the productions of many countries. The traveller recognises the trees and grasses of India; the African meets with the palm which waves in his deserts; the Greek finds the grave, motionless olive of his native valleys; the Frenchman his familiar vine; and amidst apples, pears, and large black brambleberries, the Englishman remembers his boyish rambles.

We surmounted another lofty ridge, then clambered down precipices into another glen, deeper and still more wonderful, by combining sublime grandeur with luxuriant verdure. We sat down to rest a little under the shade of an immense Sindian tree, in the almost perpendicular village of Sharoon. I refused more than one invitation to eat bread, preferring to remain there and utter the words of eternal life to those who gathered round me. Then another steep descent among the trees, then a weary climb up an isolated hill which has a copious fountain on its table summit. Whether this water comes from the higher centre ridge of Lebanon, passes under the intervening gorge, and rises again to this altitude, I cannot tell. Somewhat exhausted, we resolved to turn aside to the village of Arghmeed till the 'cool of the day.' Passing the house of the Druse

Sheikh Mahmoud, I was invited to rest there. Soon a servant spread a piece of embroidered muslin over my knees, poured water on my hands from an elegant pitcher over a brazen basin with a perforated cover, and offered a perfumed towel for my use. Then came a tumbler of sherbet (sweetened water), followed by coffee. The poorest villagers entered the room with perfect freedom, only taking their places on the mats instead of drawing up their feet on the cushioned divan. We had a long conversation; much was asked about my country, and great wonder expressed at our railways—for in these lands there are no means of travelling more than three miles an hour. I told them that our fathers were idolaters who offered human sacrifices, and that all our national greatness has sprung from the Bible, etc. There was something extremely noble and graceful in the manners and countenance of this Sheikh. How much more if it beamed with Christian light and love! We climbed over another ridge, but before descending into this fourth glen, I could not but pause in adoring admiration. On the other side towered the lofty centre chain of Lebanon, its top grey and bare, its brows sprinkled here and there with pines and cedars; nearer its foot, broken by ravines and chasms, which showed strata of mingled white sandstone and dark rich iron ore. Among these was the village of Ain Zahalta, with its well watered gardens reaching to the bottom, and amidst this greenness white sparkling cascades sending up unceasing music, which softened and swelled with the breeze. Here, as at the fountain of the Jordan at Cesarea Philippi on a larger scale, a stream gushes from the mountain side—a river at its very birth. One loves to think of fountains like these—so pure, so cold, so plentiful, so precious in the thirsty summer—when rejoicing in the future fulfilment of the gracious promises of the twelfth of Isaiah: ‘Therefore’—because you shall find in Jesus a divine Saviour—‘ye shall draw water with joy out of the wells of salvation.’ Truly no one who has seen the wonderful variety of the scenery of Lebanon, its wild grandeur, and surprising fertility; who has been dazzled with its snowy peaks blushing in the morning sun—who has tasted the coldness of its streams, and inhaled the perfume of its fir-trees and cedars, can wonder at the frequency and richness of scripture allusions to it. The case of the teacher at Ain Zahalta may well encourage the heart of the missionary. In the war between the Druses and Maronites he joined a party of plunderers, and carried off one of the Bibles put in circulation by our American brethren. The Spirit of God blessed the reading of the stolen book. He endured repeated excommunications, and took joyfully the spoiling of his goods and the breaking of his fruit trees. He has lived down persecution, and is now permitted to labour with the utmost earnestness and faithfulness for the salvation of his neighbours. The next day being the Sabbath, I preached in Arabic to a small congregation, and found I had benefited much by my conversational efforts on the way. Thence I went to Dar-el-Kammer, the capital of Lebanon, to visit a small community of Jews. On the way I passed the palace of the late Emir Beshir. Nominally a Christian, he subdued the warlike Druses, and ruled all these mountains with a rod of iron. His power vanished when our fleet expelled Ibrahim Pasha. He has no successor; his magnificent palace is fast going to ruin from the wanton destructiveness of the Turkish soldiers who inhabit it; and the roads which he compelled the people to make are, through gross neglect, already as dangerous as any in this land of rugged paths. It seems as if Providence permitted no regular government, no public improvements to exist long in the land which was once given to ‘Abraham and his seed for ever.’ In bombarding Acre and expelling the Egyptians, we unconsciously fulfilled the divine purpose: ‘Overturn, overturn, overturn, till He come whose right it is.’ (Ezek. xxi. 27.)

I found the synagogue at Dar-el-Kammer similar to those in other parts of the world—the high pulpit, or rather platform, nearly in the centre—the receptacle for the law at one end, and the latticed enclosure for the women at the other. It was the feast of tabernacles. A family were cooking and eating a meal in a booth, erected in the court, with a roof of green branches, sides of reeds, and lining of white sheets. Several Jews gathered round me, and the teacher who was with me held a rather too animated discussion about the scriptural proofs that the Messiah has come. On my next visit I found the synagogue

full. It was the very day spoken of by the evangelist, the last day, the great day of the feast, when Jesus stood, and cried, saying, 'If any man thirst, let him come unto me and drink.' I was plentifully sprinkled with rosewater as I entered, and several times during the service. The poor Jews, blind to the *spirit* of God's commands, were trying to obey the *letter* of the law, 'Thou shalt rejoice in thy feast.' The chief men had descended from the pulpit and were passing round it in a confused crowd of twenty or thirty, singing and clapping their hands with the utmost vehemence. My heart ached and my eyes filled at this forced imitation of gladness by those who, refusing reconciliation to God by the blood of his Son, are strangers to holy joy. That the children might share in the rejoicing, they were allowed to scramble for sugar-plums on the floor of the synagogue. This was during the reading of the first chapter of Genesis. A venerable man beside me, told me that the privilege of reading the service had been purchased for sums varying from four shillings to sixteen shillings, and he seemed much irritated by the incorrect *chanting* of some who officiated. Judaism, corrupt Christianity, and other religions of formal worship, agree in *singing*, what the instinct of spiritual communion with God requires to be *said* in the most distinct manner possible—I mean the reading of the bible and prayer. I did not intend to excite conversation till the conclusion; but when one beside me asked my residence and employment, I could not help saying that my work was to proclaim the *glad tidings*. He asked, 'What good news?' I replied, 'That God has sent his Son Jesus, the Messiah, into this world, to die for us, and that He is the only Saviour.' Several gathered round me, and some discussion followed without at all interrupting the service. A general prayer followed, which was comparatively solemn. But how painful it was to hear them say, with the utmost self-complacency, 'Thou art our King, our God, our Father;' for He cannot stand in these relations of grace to those who reject His Son! The service concluded with the blessing of the people by the Cohenim, (those who claim to be descended from Aaron.) They stood on a raised seat under the receptacle for the law, in a row of eighteen or twenty, some aged, some boys of six or seven, holding up their hands beneath the white praying shawl with which their heads were enveloped. Most of these Jews are poor; many of them dyers. They begged I would send them a number of psalters and bibles.

I long now to return to Alexandria with invigorated health and increased means of usefulness acquired on this mountain. Pray that I may find hearts opened by the Lord.—I am, yours sincerely,

R. GRANT BROWN.

BENEFITS TO THE WORLD WHICH MAY BE EXPECTED TO FLOW FROM THE RESTORATION OF THE JEWS.

THAT the Jews will in due time be converted to Christianity is a thing believed by every Christian. The Old and New Testaments supply indubitable proof. I have no time to illustrate this now; I presume you all believe it—many of you pray for it; and did we but realise in our minds the happy consequences of their conversion to the wide world, we should pray more fervently, and labour more diligently, to hasten their return to the fold of Christ, that there may be one fold and one shepherd.

The effects of their conversion upon the nations of the earth will be blessed in the extreme. The apostle asks in the text, 'If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?' If their temporal rejection and dispersion have already been the occasion of so much benefit to the Gentiles, of how much greater benefit to the world will be their complete restoration to Divine favour, and their recovery from unbelief and apostacy!

If the past and present condition of the Jews supplies one of the most cogent arguments in support of Christianity—if their present withdrawal from all *active influence* in spreading the knowledge of the God of Abraham, as revealed by the *Messiah*, has been the occasion of so many blessings to mankind; how

much more may be expected, when the energy and zeal of more than eight millions of Jews shall unite with the efforts of others in spreading the knowledge of Christ, their only true Messiah!

We pretend not to say when this blessed day will come, or how it will be brought about, but it is not difficult to see that if the people of the Jews were converted to the Christian faith, they would have facilities for spreading the gospel which the church of Christ has never had without them. They are scattered among all nations—they have access to all people. 'Their conversion, after so long a period of unbelief, would have,' it has been said, 'all the power and influence of a miracle performed in the face of all nations;' it would be seen why they had been so remarkably preserved, and their conversion would be a most striking accomplishment of ancient prophecy. They are familiar with the languages of the world, and their conversion would at once establish many Christian missionaries in the very heart of all kingdoms. In short, it would be kindling at once ten thousand lights in all the dark places of the earth.

Still further, let it be noticed that the Jews have shown that they are eminently fitted to spread the Gospel of the blessed God; for shall we forget that it was by Jews converted to Christianity that it was first proclaimed? Each of the apostles was a Jew; and as a nation, they have lost none of the ardour, enterprise, and zeal which always characterised their nation. Their conversion, therefore, would give to the Christian church a host of missionaries prepared for their work, familiar with all customs, languages, and climes—missionaries who are already in the heart of all kingdoms, possessing in advance those facilities for the great work of a world's evangelisation, which others must gain only by the slow toil of many years.

May we not for these reasons, and for many others, remind Christians of their obligation to labour and pray for the conversion of the Jews.—*Sermon by Rev. J. Spong.*

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date.	Place.	Nature of Service.	Speakers.
1855.			
Oct. 1.	Glasgow (Society's Rooms), . .	Monthly Pra. Meet.,	Rev. J. W. Borland presided.
" 7.	Bridge of Allan (U. P. Ch.), . .	Sermon, . .	Mr Salkinson.
" 7.	Bellshill (U. P. Ch.), ...	"	Rev. T. Henderson.
" 8.	Bridge of Allan (U. P. Ch.), . .	Lecture, . .	Mr Salkinson.
" 9.	Dunblane (U. P. Ch.), ...	"	"
" 14.	Kilmarnock (King St. U. P. Ch.),	Sermon, . .	Rev. Dr Philip.
" 14.	Do. (Prince's St. U. P. Ch.),	"	"
" 14.	Do. (Wellington St. U. P. Ch.),	"	"
" 14.	Mearns (U. P. Ch.), ...	"	Mr Salkinson.
" 21.	Faisley (Canal St. U. P. Ch.), .	"	Rev. Dr Philip.
" 21.	Do. (Oakshaw St. U. P. Ch.),	"	"
" 21.	Do. (Thread St. U. P. Ch.), .	"	Mr Salkinson.
" 21.	Do. (St James' St. U. P. Ch.),	"	"
" 21.	Do. (Storey St. Bapt. Chapel),	"	Rev. T. Henderson.
" 21.	Do. (Cong. Chapel), ...	"	"
" 22.	Do. (Reformed Pres. Ch.), . .	Ann. Meeting,	Addressed by Deputation.
" 28.	Jedburgh (High St. U. P. Ch.), .	Sermon, . .	Rev. Dr Philip.
" 28.	Do. (Blackfriars' St. U. P. Ch.),	"	"
" 28.	Thornliebank (U. P. Ch.), . . .	"	Mr Salkinson.
" 28.	Pollokshaws (U. P. Ch.), . . .	"	"
" 29.	Do. (U. P. Ch.), ...	Lecture, . .	"
" 31.	Kelso (East U. P. Ch.), ...	"	Rev. Dr Philip.

The following interesting extract from the letter of a minister to the Secretary, will be read with pleasure by the friends of this Society:—

27th Nov., 1855.

DEAR SIR,—Enclosed you have £1 1s 4d as a contribution to the funds of the Society for the Conversion of Israel. The sum is small, but it has been raised by an aged pious female in this quarter, who was so impressed by the lecture lately delivered here by Dr Philip, that she immediately set out, in the self-appointed character of collector, on behalf, as she styles them, of the poor Jews, and the above sum is the result of her exertions in this good cause.

MEETING IN PAISLEY.

On Monday evening a public meeting was held in the Reformed Presbyterian Church, Oakshaw Street—the Rev. Dr Baird in the chair—when addresses on behalf of the Scottish Society for the Conversion of Israel, were delivered by members of a deputation from that Society, and also by some of our resident clergymen.

The members of the deputation from this praiseworthy society, who brought its claims before the Christian public in several interesting services in some of our churches on Sabbath last, and also at a public meeting, held on the evening of Monday, were invited to breakfast by a number of the friends of the society, on Tuesday morning, to afford an opportunity of conference with these gentlemen relative to the cause in which they are engaged.

The meeting was held in Mr M'Nicol's Rooms, Moss Street. Notwithstanding the early hour, and the inclemency of the weather, about 45 persons were assembled—a goodly proportion of whom were ladies.

Rev. Dr Baird occupied the chair, supported by the members of the deputation, consisting of the Rev. H. Philip, D.D., M.D., of Alexandria, in Egypt; Rev. Isaac Salkinson, a native of Russia; and the Rev. Thos. Henderson, Secretary to the Parent Society. There were also present the Rev. Messrs France, Hutton, Clazy, and Wallace; Bailie Russell, Councillor Barbour, Messrs J. M. Symington, W. Coats, A. Walker, Alex. Gardner, James Lang, J. Johnston, and others.

Blessing having been asked by the Rev. Mr France, the company partook of an

excellent breakfast. Rev. Mr Wallace gave thanks, after which the chairman, in a few appropriate remarks, introduced the Rev. Dr Philip, who addressed the meeting at considerable length, and gave some very interesting statements regarding his labours in Alexandria, and the state and prospects of the Jewish Mission in that part of the world. Good had been effected, which, though limited in extent, was nevertheless cheering, inasmuch as it indicated that far greater results would have been shown had the operations of the mission been more extended. He noticed the benefit of which his knowledge of medicine had been to him in furthering his missionary labours—enabling him to gain access to society from which he would otherwise have been debarred; and, whilst applying remedial measures to the bodily ailments of his patients, he was careful also to minister to their spiritual necessities. He also spoke of the unhappy condition of the greater portion of Jewish and Turkish females—their ignorance and deadness to any sense of responsibility—their entire subjection to the caprice of their imperious lords—and that they were not permitted to occupy the position in society which Christianity accorded to them. He urged the ladies present to interest themselves still more in their behalf, especially to send out teachers to educate the young, as great good might be effected by bringing them under the influence of the Gospel. The Rev. Dr concluded by expressing the great pleasure he felt in meeting with so many friends of the cause in Paisley, and expressed a hope that they would 'not weary in well-doing,' but continue to exert themselves in the work until the wandering sheep of the house of Israel should be brought within the fold of the Redeemer.

The Rev. Mr WALLACE desired to notice the kindness which the ladies had evinced in honouring the meeting with their presence, and proposed a cordial vote of thanks to them.

The Rev. Mr HENDERSON begged to express the pleasure he felt in seconding such a proposition, and added that he understood the ladies had been mainly instrumental in getting up the meeting. The motion was responded to with enthusiasm.

The meeting, which was of a very pleasant and profitable nature, broke up about 11 o'clock.—*Paisley Herald*.

FOREIGN.

ALGIERS.

LETTER FROM REV. BENJAMIN WEISS.

Algiers, 30th Oct., 1855.

MY DEAR SIR,—Within this month, the monotony of my Algerian missionary life was pleasantly disturbed by the agreeable sur-

prise caused by the visit of two brother missionaries. Mr Page, the London Society's Missionary at Tunis, and Mr Hodges, who, several months ago, took his station (temporary) at Bone, made together a short tour through the provinces of Alger and Constantine, and from the latter province they ar-

rived here on the 8th. Having purposed to return to Bone by the Government-steamer which left this on the 18th, they made a hurried excursion to Blidah and Medeah, came back to Alger on the evening of the 12th, intending to leave the next morning. But, in spite of all our united efforts, and of the kind aid of Mr Bell, her Majesty's Consul, they could not procure their passage on board that Government steamer, which conveyed troops, and only a small number of civil passengers, who were either privileged or otherwise more successful than strangers, and thus were these two brethren obliged to remain here for ten days waiting for next steamer, which left this on the 23d. I have entered into these particulars because I have reason to think that their disappointment was by special interference of Providence.

Having now before them ten-long days to spend here, these two zealous and worthy ambassadors of the cross, in a very modest and brotherly manner, intimated to me, that as they could not spend all this time in idleness, they would go among the Jews, the special objects of their mission, and invited me to accompany them in their labours as often as I could. To this I gladly consented. And as this was on a Saturday afternoon, we were to begin our united labours on the morning of Monday next. We had, however, a fair beginning of the work on the same evening, as we saw a group of Jews gathered on the Place de Government (this being their Sabbath, on which they spend many hours in walking about and idle talk), we approached and addressed them, and our conversation with them lasted till dark. One Jew of that number, especially, may be said to be an interesting man, for though not a learned man, still he is reasonable in argument, and calm in conversation, and that he was pleased with the first intercourse, was seen by the fact, that the next Saturday he found us out at the same place, and had another opportunity of hearing of Him of whom Moses and the prophets have spoken.

On Sabbath morning, the 14th, as we met again in the French Protestant Church, we agreed on having an hour of worship on the afternoon at my house. This was, indeed, one of those precious hours in my life—many of which, blessed be God, I enjoyed during my stay in Scotland, and for which I so often pant in this parched and enervating desert, but which, alas, are so exceedingly rare. Its value was not unappreciated by any of us, and, therefore, we repeated it on Sabbath next, and twice we had prayer at the hotel where they lodged. Though I cannot enter into particulars about our several meetings with Jews, nor about the different arguments used by both parties, missionaries and Jews, arguments almost always the same, still, I will make mention of the

particular case of one interesting Jew whom we met in his shop. He is a Tunisian by birth, a very clever man, the only Jew that speaks the Hebrew among all those whom we met and addressed together; and when I told him that I recollected his features, though I did not remember where we met, he said that he saw me twice at Constantine, and talked with me about religion there. The next time he approached us on the Place de Government, when he entered more particularly into the question of how the different prophecies regarding Messiah and Messianic ages can be said to be fulfilled, suppose he should acknowledge Jesus of Nazareth to be the Messiah? 'How,' said he, 'can the prophecy, that in the time of the Messiah "the wolf shall dwell (in peace) with the lamb," be thought to be now fulfilled?' I first tried to convince him of the spiritual sense of that passage, viz., that it referred to the peace and brotherly fellowship that should exist between once hostile nations when really converted and brought into the bond of the new covenant. This granted, I showed him, by examples, that though this was already fulfilled in a great measure, its complete fulfilment shall only take place when that glorious promise, that the whole earth shall be filled with the knowledge of God, shall receive its fulfilment. I then pointed with my hand to Mr Page and Mr Hodges, and said to the Jew, 'What do you think of the probable reception you would have met with from the fierce and savage forefathers of these gentlemen, had you paid them a visit in Britain at the time when Isaiah the prophet wrote the above prophecy? Now, their Christian descendants forsake their fatherland, relations, friends, and all the various enjoyments of Christian society, and come to Africa for the sole purpose of seeking you, and having found you, to employ all means of kind persuasion in order to make you happy in time and eternity. Now, tell me, is that prophecy not at least partly fulfilled?' That this struck him, and made a favourable impression on his mind, he told me since himself, as he has seen me already twice after the departure of the two brethren. He asked, then, how the prophecy was fulfilled, which says, 'And they shall teach no more every man his neighbour, . . . saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them,' etc.? In answer to this question, part of the above explanation served as well with regard to its complete fulfilment taking place only when the conversion of the world shall have taken place. At the same time, I asked him how many Jews there were at Alger of whom it can be said (even in a Judaic point of view) that they know the Lord? When he said, that the

Algerian Jews are peculiarly illiterate and ignorant, I asked him again how many Jews there were, even among a hundred Talmudical Jews, who knew their own religion without having often recourse to their rabbis for the solution of difficulties; and how many of the latter knew the true Word of God—the Bible? I then gave him a short description of a Christian Sabbath school in Britain, and told him what a child of ten years of age there knew of his God, of his Bible, and of its doctrines regarding the salvation of souls. This seemed to please him much. From what he told me, and from what I could conclude from his conversation during the two interviews we had since, he seems to search earnestly into his religious condition.

On Wednesday, the 19th, early in the morning, we went together out of town to that horrid place where the Jews, especially Jewesses, practise their abominations, in sacrificing to the evil spirits. The brother missionaries were no less horrified at the disgraceful scenes of indecency and gross idolatry than they were astonished at the novelty of the thing, never having heard before that such disgusting abominations were practised by a great number of the African Jews in several localities. Some Jews told me, of late, that in several places in Morocco the same things are practised by blinded Jews. Though, on this occasion, we witnessed some additional and particular features in the idolatrous ceremonies, I need not describe them now, as I did so on another occasion in general, and the particular additions to what I then saw will doubtlessly be carefully and largely described by the brethren in their report to their committee. I would only add, that this time we had no opportunity of arguing with the idolaters, as there were no Jews present this day, but a great number of Jewesses, and these are so entirely brutalized, that you may try all means in your power, and be sure that to all your arguments, questions, and reasonings, you will receive no other answer than *Mah-narf-shee*—‘I don’t know.’ Alas! it is true, they know neither who created them, nor who brought them an holy law from Mount Sinai, nor what *law* means. Ah! it is extremely heart-rending to see to what an irremediable degree of degradation these na-

turally clever and sharp daughters of Zion are reduced in these Sodom-like countries. And, alas! where is the remedy to heal so deep a wound of the daughter of my people? Lord, have thou mercy on them, for besides thee there is none to deliver.

With regard to visiting the Algerian Jews in their shops, these missionaries met, with one or two exceptions, with the same difficulties as I did all the time since I came here. One Jew said, that unless they came to buy something, for any other purpose as conversation or argument he had no time. Another Jew said to Mr Hodges, ‘Ah, we know it well: you come here to abuse the Jewish religion.’ At another shop, the story was repeated, with which I am already so well acquainted, viz., ‘We know nothing about religion; we pay our rabbis for *making it* (this is their expression); go therefore to them and settle your differences.’ A Jew, with whom Mr P. and I talked in the Grand Square, and endeavoured to show him the sinfulness of the Jewish nation, and the needfulness of their conversion to God, said, ‘I know all that; but you must also know that all the Jews are guarantees for each other, and it is therefore that we pay our rabbis, that they might pray, fast, and do good works (*Mizvoth*) for us, and so over-balance all our iniquities.’ The same Jew I met last Saturday, and when conversing again on the same subject, and when I tried to show him the falsehood and ridiculousness of the very idea of putting their sin upon rabbis, who have more than enough of their own, he said, ‘Did not the Lord at Abraham’s intercession promise to pardon Sodom if ten just men be found in it?’ I spent with that poor and deceived man more than two hours, in showing him that a town may not be destroyed by fire from heaven, while its wicked inhabitants may descend, one by one, into hell; that the Lord said expressly, ‘Cursed be the man (not only the rabbi, but every individual man) who doth not observe all the words of this law to do them;’ and that no man can fulfil the law or pay the ransom for his brother. All that I received for answer was, ‘Whom shall I now believe: you, a stranger and a Christian, or my own rabbis?’

GENERAL INTELLIGENCE.

BRITISH SOCIETY.

EXTRACT FROM ADDRESS BY J. KOPPEL,
A JEWISH CONVERT, BAPTIZED IN
SOUTHGATE ROAD CHAPEL, 23D SEPT.

At the expiration of three years, after having passed my examination, I again left the seminary, but was not able immediately to enter upon active duties, as there hap-

pened to be no vacancy for me at that time. In the meantime government appointed me, in one of the towns on the frontier, an interpreter of the Polish and German languages, a privilege to which the Jews had never before been admitted, but which the revolution of 1848 secured to them. But even here my situation, however much

marked by honour and distinction, was rendered most irksome and intolerable to me, by the incessant taunts and derisions that were heaped upon me by my fellow-functionaries, for the simple reason that I was a *Jew*. This cruel treatment compelled me to resign my office, and government soon after appointed me teacher to a Jewish community in another town.

With feelings of the deepest joy and satisfaction, I hastened to my new calling, where loving hearts were ready to welcome me, and affectionate pupils to surround me, and nothing was there wanting to render my situation more delightful or satisfactory. But I was not permitted to enjoy the comfort of this for many years: Providence had otherwise determined concerning me. The religious instruction, as based on the doctrine of the rabbins, which I had to inculcate on my pupils, became to me, in the course of time, the source of deep anxiety and alarm. I began to have my misgivings as to the claims and truthfulness of the system of rabbinical Judaism. The conviction that it was not of divine origin became daily rooted more and more in my heart. Like a lost traveler in the darkness of night, who is urged onward in his course by some delusive light, till destruction overtakes him, so followed I blindly one tradition after another, till I was overwhelmed with a sense of my error and delusion and was roused to serious reflection. I came to see that the religious system to which I adhered, and which I propounded to my pupils as a rule of faith, was nothing more than a mere human composition, and that the Judaism of the present day was not the Judaism of Moses and the prophets, but, on the contrary, quite foreign and opposed to it, and with painful concern and anxiety did I regard the youths confided to my trust, in whose tender hearts, instead of sowing the blessed seed of faith, I had only chaff to strew. Christianity I only knew from anti-biblical writings, the false glosses of the rabbins, and the degenerate churches of Christendom, especially as seen in Polish-Roman Catholicism, which is the predominant creed of my native province; but which, alas! lies deep in her poverty and wretchedness, although under the elevated name of Christianity, so that I considered it an act of immorality to waste even one moment's reflection upon the religious system of such a nation. The professors of the Protestant Church, on the contrary, are so few in number that they are almost entirely lost among the great mass of Romanists; for which reason I could form no idea of the simplicity and purity of that religion which the gospel teaches.

The change in my mind, above alluded to, became apparent to many of my friends, and their fears were in consequence aroused.

One of my principal supporters, a man who claimed for himself a greater share of sanctity than he felt willing to concede to his co-religionists, went even so far as not only to take his children from me, but to deprive me of his support altogether, alleging that I had become too liberal in my views and principles, and verging on the very point of apostasy. After many severe struggles and bitter experiences, I resolved to leave my situation and home altogether, and thus escape further abuse and disgrace. In this disordered state of mind, without faith in Judaism, and full of doubts of Christianity, I left my home on the 3d of March last year, and hastened in search of help to Berlin. Arrived there, I applied to the late Dr Jaffe, who, unfortunately, was at that time so dangerously ill, that all he could do was to sympathise with and comfort me. I also called upon the chief rabbi, and had several religious discussions with him, in the hope of easing my burdened conscience, but nothing could bring me peace. For eight months I wandered about in Berlin, not knowing what would be the issue of my hopeless state. At last, a hope of deliverance lighted up my soul, when I heard from Dr Jaffe that he had a brother in England engaged in the mission field. This at once decided my future course. I determined to go to England, and a few days later found me treading the hospitable shores of this blessed and highly favoured land. Without delay I repaired to the house of Mr Jaffe, and found in him the magnanimity of an affectionate relative and friend. With fervent zeal and ardent love did he, in harmony with his generous wife, provide for and secure to me those comforts which in parents, brothers, sisters, and relatives, I had lost. Daily he passed his afternoons with me, and laboured most earnestly and anxiously to lead me to the possession and enjoyment of that pardon and peace from which I was yet afar off; but this was no easy task for him. With deep penitence and shame, I now confess it, that I have, in too many cases, occasioned him unnecessary pain and sorrow. But his uninterrupted and unwearied exertions led to the most glorious and gratifying results. I became gradually convinced of the truth; my natural opposition and hostility to it grew daily feebler, and at last I was, to my inexpressible joy and delight, brought to see that Christianity was indeed a heaven-born, and a heaven-appointed remedy for men's deliverance and salvation! Oh! I cannot describe what I felt, when these glorious truths were, by the Spirit's influence, discovered to my soul; I could scarcely believe for joy, and cheerfully could I then resign all for the truth.—*Jewish Herald*.

CHURCH OF SCOTLAND.

DEATH OF A MISSIONARY.

A communication has been received by the Convener, intimating the fatal termination of Mr Lehner's indisposition on Thursday night, the 11th of October. This very painful intelligence cannot fail, we are persuaded, to awaken in the minds of all the friends of our mission feelings of the deepest concern.

Mr Lehner was, in an eminent degree, a faithful, devoted missionary. His letters uniformly bore witness that the cause of Israel was very near his heart. Amid many discouragements, and with few tokens of spiritual blessing on his labours to animate

him, he was unwearied in his Master's service; his grand desire was to spend and to be spent in the work of the Lord. It has seemed meet to Him who ordereth all events to say to him, 'It is enough; enter thou into the joy of thy Lord.' Let us bow in humble submission to His sovereign appointment, and let us learn the lesson of holy diligence and faithfulness in the work of the Lord while it is called to-day, seeing the night cometh wherein no man can work.

Mr Lehner has left a widow and two daughters, yet very young. May the God of all mercies be unto her the husband of the widow, and unto them the Father of the fatherless.—*Church of Scotland Record.*

MISCELLANEA.

A CHILD'S LOVE FOR THE JEWS.

Of the history of the Jews he never wearied. Indeed, he could himself give, when questioned, a simple, yet most complete narrative of them, from the time they were called in Abraham unto the coming of Christ, and their subsequent dispersion. He was extremely anxious to imbue every one with his own love to Israel, and delighted to listen to Psalm cxxxv. 4. After asking me one day whether I loved the Jews, he inquired, 'Does papa love the Jews?' I told him to ask his papa when he came in. The opportunity was soon given, when he did not fail to put the question. 'Who are the Jews?' his papa asked. 'God's own dear people,' was Harry's instant reply, given in a tone of deepest reverence; adding, 'Do you love them, dear papa? do you? do you?' Nor did he rest until he received the assurance that he desired.—*The Folded Lamb: Memoirs of a Child who died under Four Years of Age.*

JEWISH PRAYER AND THANKSGIVING AT THE FALL OF SEBASTOPOL.

Thou who art omniscient in counsel and mighty in deed, whose righteousness is as the great mountains, and whose judgment is everlasting, in Thy presence we now appear to give thanks unto Thee for the great, glorious, and repeated victories which Thou hast achieved for the army of our gracious Sovereign Queen, and her Allies. The stronghold of the enemy Thou hast reduced to a heap of stones, his mighty fortress to ruins, and the crown of his pride, which caused terror to all around him, hast Thou rendered a spoil of nations? What shall, what can we offer to Thee, O Lord, for all the wonderful works Thou hast wrought for us? Thy condescending kindness alone encourages us to approach Thy presence with our grateful thanks, and to acknowledge that from Thee alone we derive everything,

and to Thee alone belong victory and triumph. When Thy judgments come upon earth, the inhabitants of the world learn righteousness and will understand, so that they will not listen to overbearing projects to remove the boundaries of people, to cut off nations, and to cast down their hardly-earned treasures.

Into Thy hands, O Lord, we confide the precious lives of the warriors of our Army and Navy; in the hour of peril deliver and rescue them from all evil. May Thy right hand protect them when they fight for the righteous cause—for justice and truth. May they still continue to achieve victories in the midst of the land, by Thy Divine aid. Be unto them a rock and fortress on the day of battle; and do Thou, O Mighty One, render it a day of honour, so that their praise may resound, and the Isles declare their glory.

Be, O Lord, with our valiant Allies: support, strengthen, and shield them. Grant that with our nation they may have united purposes—one wish, one desire, and one anxiety in the great covenant of peace.

Hasten the days when the sword shall return to its scabbard, and destroy and hurt no more; when the earth shall be at rest, and the nations dwell in the habitations of peace, and in quiet resting-places—the days when they shall beat their swords into plough-shares, and the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Fountain of all blessings! as Thou hast crowned the year with Thy goodness, and opened Thy paternal hand to satisfy every soul, so deign to continue Thy mercy upon our land—the delightful land of our homes and affections—let not Thy kindness depart, nor Thy covenant be removed. Bestow on her life and mercy, prosperity and tranquillity evermore. Grant also Thy people Israel to rejoice, and to exult in Thy help and salvation, O Thou our King and Redeemer. Amen.

Jan., 1856.]

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

SERVICES IN CONNECTION WITH THE DEPARTURE OF DR PHILIP FOR ALEXANDRIA.

THE health of Dr Philip having been improved by residence for several months in this country, arrangements have been made for his early return to his former field of labour.

Dr Philip has, while in this country, revisited many of the churches, in which, before leaving this country about six years ago, he advocated the claims of Jewish Missions. During the month of December his labours in preaching have been confined to churches in Edinburgh and Glasgow.

On Monday, 17th December, a Valedictory Soiree was held in the large Hall of the Religious Institution Rooms, Glasgow, the Rev. JOHN ROBSON, D.D., President, in the chair. After a service of tea, the President briefly addressed the audience, and called upon

The Rev. Dr BROWN, who said—Mr Chairman, I should not have been here this evening, having another engagement at this hour, but for the desire to meet with your respected missionary, Dr Philip, and to testify my interest in the object and labours of this society. I congratulate your society, sir, on having one of the seed of Abraham so well fitted to commend the gospel to his brethren after the flesh, and to represent our common Christianity to those numerous travellers who visit the important station of Alexandria, where he is placed. Jewish work is perhaps the hardest of all mission work, but its fruit is twice blessed. In no field are we more constrained to sow in tears, but in none do we reap in greater joy. As to the proper way of reaching the Jews, I know of none that will do equally well in all places. We must try any and every way of access, and many ways may be tried together, remembering that if the Lord do not open the heart, it matters little what plans we follow, while any door of entrance to the Jewish heart which He opens is legitimate. In some places Jews will neither come to hear us preach nor make us welcome when we attempt to visit them in private. But if they will accept at our hands a superior education for their children, let us by all means furnish it. In such cases, the great difficulty usually is the want of proper elementary books; and if our missionaries employ themselves in preparing these, from a child's ladder up to the most advanced reading, sprinkling them all over with the water of life, by which their schools may become nurseries for Christ, and the seed thus sown be carried home to the family circle, and in due time bearing saving fruit—let not friends at home take up a prejudice against them, as if they were neglecting the proper work of missionaries, and sinking into schoolmasters and book-makers. If I may be allowed to allude to the mission with which I am connected (I mean the Free Church Jewish Mission), we encourage our missionaries to try all ways likely to reach the Jewish mind—

to preach, to teach, to prepare the necessary elementary books, to write and distribute tracts, and even to conduct periodicals where there appears any opening for such, making grants, stated and occasional, expressly for those objects. One weekly journal, for example, conducted by an energetic missionary of ours in Holland, is extensively circulated. At Constantinople one of our missionaries has spent many years in the preparation of elementary books in the Hebrew-Spanish language, illustrated with woodcuts, besides his teaching and preaching. And I am happy to find, by the few minutes' conversation I have had with Dr Philip at this table, that he and I seem to be of one mind on this point. Of course this, like everything else, may be overdone. But if we keep steadily in view our one object, to gain the Jewish mind and heart, and adapt all our methods to this one object, we shall be kept from making great mistakes in any direction. But I must now leave you, and I do it with best wishes and prayers for the safe return of Dr Philip to the scene of his labours, and for a blessing on his work, and that of all your agents in this trying but precious field.

Mr SALKINSON spoke as follows:—Mr Chairman, ladies, and gentlemen, seeing in what humour and good spirits you are, I am inclined, naturally enough, to add something to your entertainment. I am desirous to say a few words in honour of the Jewish people—ascibe some praise to the Christian church—a few encouraging words to the Scottish Society for the Conversion of Israel—pay some compliments to our beloved chairman and the friends who have favoured us with their presence—and address our brother who is going to bid us farewell, and who, in fact, is the main object of our meeting. You will feel with me, I am sure, that the task is too heavy for me; the parties are too many; the golden cup is not large enough for them all. I find myself in like circumstances to a Jew who is said to have lived under Prince Radzivil, heir to the Polish crown, who was exceedingly rich and liberal. The Jew was poor, had a wife and a numerous family, and was in debt. He was one of Radzivil's admirers, and wished him to be invested with the crown which the Russian Autocrat had usurped. The Jew, before his death, was exceedingly anxious to provide for his widow and family, and also to pay his debts. He took counsel with his old wife, and made a will, by which he bequeathed all his property to Prince Radzivil. When the latter was made acquainted with his Jewish inheritance, he came in his splendid equipage to see it, and found that it consisted of a little old hut with broken furniture, and some tattered books, &c. When he saw this, and heard that the Jew had left a large family unprovided for, and debts unpaid, the will appeared to him as a Jewish trick; but, after having learned that the Jew had been a faithful subject, and had always spoke in favour of his claims to the crown, he took the inheritance to himself and paid the debts, provided the widow with an annuity, and bestowed a fortune on each of the family. Now, I am like this Jew. I am poor in praises and eulogies, and yet am indebted much to the Christian church as well as to many Christian individuals, besides a host of parties, to whom I desire now to leave a blessing. I shall therefore ascribe all my praise, honour, and blessing to *Prince Immanuel*, who is rich and liberal, heir to the crown of the universe, who is the perfection of humanity, and in whom the Godhead dwells bodily. And he, knowing that I take an interest in his kingdom, will accept my humble praises, and out of his fulness will repay my debts to the Christian church and Christians. He will provide for poor Israel; will crown the efforts of the Scottish Society for the Conversion of Israel, will smile on our beloved chairman and all the friends present, and will send his angel before our brother who is going down to Egypt. Speaking of Egypt, there is a legend in the Latin church to the effect that, when the holy family, for fear of Herod, fled to Egypt, they rested under the shade of a lofty terebinth, near Bethlehem, the tree bent down its branches in adoration to the divine child under its shade. The tree, which was last seen by travellers three centuries ago, had been highly revered by pilgrims for ages, till at length it was partly burned by fire, and partly manufactured by monks into crosses and chaplets, and distributed as articles of great sanctity and value. Near the border of Egypt, at Matarieh, there still exists the famous sycamore which, as another legend tells,

sheltered the holy family while reposing there from the parching sun. It likewise paid homage to them by lowering its branches around them; and the celebrated well near that sycamore, called Ain Shems, or Fountain of the Sun, sprang up suddenly to meet the wants of the holy fugitives. This place is likewise visited by many pilgrims. These and many other places are celebrated in virtue of traditions and fables; but we have the historical fact that the infant Jesus was carried to Egypt and sheltered there. The efforts of the Scottish Society, to maintain a missionary station in that country, and preach repentance and salvation in Christ's name, is better adapted to honour the name and memory of the Lord than pilgrimages or wooden relics. And the ladies of Paisley, who have nobly undertaken to send a female teacher from this country to Alexandria, and establish there a school for Jewish and Gentile girls, deserve far more praise than monks or pilgrims. We shall therefore conclude by giving a hearty cheer to the ladies of Paisley.

Rev. Mr FRASER, of West Nile Street Chapel, Glasgow, said,—Mr Chairman, and my Christian friends, the Scottish Society for the Conversion of Israel is catholic in its constitution. Various evangelical denominations are represented here this evening, so that, in fact, this is a kind of evangelical alliance meeting. And apart, sir, from the special object that has summoned us together at this time, each of us feels, I doubt not, that it is both pleasant and profitable to meet occasionally with brethren of different denominations; with those who bear the image of their common Lord, whose hopes rest on the same foundation, whose hearts are animated by the same spirit, and who are cheered by the same prospect, even that of meeting at last in the many-mansioned house of their Father in heaven. Yes, it is delightful, amidst the strife of parties, to meet on such occasions as the present; to feel that the true disciples of Christ, though many as the billows, are yet one as the sea; to catch that spirit of unity which is fragrant as the sacred oil, and refreshing as the dews of Hermon, and which gives a lively idea of that fellowship of kindred minds, which is realised by our brethren who have gone before us to that better world where no discordant note is ever heard,

———'The home, the happy shore,
Where hate is not, and envy cannot soar.'

We are assembled for the purpose of having a parting meeting with our respected missionary, Dr Philip, previous to his return to Alexandria. The late excellent Andrew Fuller, when referring, on one occasion, to the commencement of the operations of the Baptist Missionary Society, said—'Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few men who were deliberating about the importance of penetrating into a deep mine which had never before been explored. We had no one to guide us, and while we were thus deliberating, Carey, as it were, said, "Well, I will go down if you will hold the rope."' Now, sir, Dr Philip is about to go down also into a mine, only it is one which he has himself, to some extent, already explored, and the Directors of the Society are to hold the rope. This, I am persuaded, they will faithfully do. They will endeavour to hold the rope with a firm hand—will sympathise with their missionary, and will do what they can to enable him to prosecute his labours with comfort and efficiency. And I trust he will bear in mind that their position is one of responsibility, and even of difficulty; that they stand in a peculiar relation, not only to the missionaries of the society, but also to those of the religious public who support the society by their pecuniary contributions; and that they may not, at all times, have it in their power to do all they could like to do, in the way of supporting and extending the operations of the society. I am sure I express their feelings, when I say that it is their earnest desire to discharge their duty alike to the supporters of the society at home, and to the missionaries of the society abroad.

Our best wishes will accompany our esteemed brother to the scene of his former and of his future labours. It is our earnest prayer that he, and his beloved partner in life, and their dear children, may reach their place of destination in safety; that he may be strengthened from above to prosecute his missionary la-

bours steadfastly and zealously; that his spirit may be cheered by the smile of an approving conscience, and by his seeing many of those whose spiritual interests he seeks to promote, believing in that Saviour whom their fathers crucified; and that, at some far distant day, when his service upon earth comes to its close, he may be able, in faith and hope, to adopt the language of the Apostle Paul, and say, 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.'

And, with regard to ourselves, sir, let us not forget the claims which the descendants of Abraham, the friend of God, have upon our sympathy, our prayers, and our active efforts. They are an important and most interesting portion of the human family. We owe them a heavy debt for the benefits which we have received from their ancestors. And God has given us ample encouragement to labour for their conversion, by the purposes he has revealed, and the promises he has given respecting them in his word. Their sufferings have been great, and their unbelief has been obstinately maintained; but his eye is still upon them, and 'they are beloved for the fathers' sakes.' Their winter has been long and dreary, but we trust their spring has come, and that—though still scattered far from their own beloved land, and dispersed wide among the nations—the hour is drawing near when they shall be gathered into the fold of Christ—their wanderings at length terminated, and the years spent by them in the captivity of their unbelief brought to an end.

The Rev. Dr PHILIP said,—Mr Chairman and Christian Friends—How gratifying must it be to every one of us—and it is especially so to myself—to meet with so many Christian friends, who, I have no doubt, take a lively interest in the conversion of the Jews, and I have no doubt in the operations of the Scottish Society for the Conversion of Israel. It is now about fifteen years since I left Scotland for the first time, about six years since I left Scotland for the second time, and now for the third time that I shall leave Scotland for the field of Jewish missions. I have spent now seven months in Scotland to recruit my health, during which time I have visited and addressed many of the friends of Israel, and I can only say that I have been much encouraged by the increased interest on behalf of the Jews, and by the extreme kindness which I experienced from all with whom I had the pleasure to come in contact. All acknowledge that it is a matter of fact that Christendom's duty toward Israel was long neglected. It is a fact to which the records of our missions give ample testimony. Though for a good number of years many missionaries had gone forth from Scotland to preach the gospel to the heathens in different parts of the world, yet up to about sixteen years ago, not a single church in Scotland had a missionary among the Jews abroad; and though these missions were formed, and a few missionaries sent out to the Jews, yet until six years ago the many churches of the United Presbyterian, Baptist, Congregationalist, and Methodist denominations, had not a single missionary to the Jews. And as up to that time there was no denominational formation of Jewish missions, the Scottish Society for the Conversion of Israel was formed as a channel through which all these denominations might have an opportunity to send their efforts, and exercise their Christian philanthropy and love towards the Jews, as they had done before towards the heathen world, at least as long as they should have no Jewish mission in direct connection with their respective churches. Thus the Scottish Society for the Conversion of Israel has made up a deficiency which had been so long felt by many true friends of Israel.

In addressing the many friends in Scotland during my stay here, I had every reason to encourage them; and from what I have seen during my fifteen years' labour in the mission field among the Jews, comparing it with the progress of other missions, I can only say that Jewish missions have met with more success than any other mission in the world. Though Jewish missions have only recently been commenced—I say recently, in comparison with the years during which other missions have been established—yet you will find that there is not a single Jewish mission, notwithstanding the many disadvantages, the few efforts, the

many disappointments, where there is not the fruit to be seen in more or less converts who are now humble followers of the Lamb; whereas in other missions we find that men, some of them the most able and most devoted, have been labouring for five, ten, and even twenty years, like Dr Morrison in China, and others in India, without seeing one single convert, though their labours have not been in vain, and their successors reaped the fruit of their labours. We have had similar experience, and, like these men of God, have often been encouraged by the fulfilment of God's encouraging promise, 'Cast thy bread upon the waters, and it shall be found after many days.' I remember several interesting instances of Jews who had been under the instruction of missionaries for a considerable time, and then they disappeared, and the missionaries felt almost as if their labours had been in vain; but often we have found—and I had myself the experience in several instances—that such had cast up again in other missionary stations, where they were converted and baptized. (The speaker then related some very interesting cases of this nature, which had come under his own notice, and at the same time what had been done by the publication of acceptable tracts among them.) But we will see better the encouragement in Jewish missions, when we consider the difference of Jewish missions between fifteen years ago and now. Then, fifteen years ago, the Jews would not speak with the missionary, they would not receive any Scripture or tracts from the missionary except for the purpose of burning them, neither would they send the children to their schools. The rabbins pronounced the ban, and the local authorities laid every possible obstacle in the way of the missionary. But by the constant, unwearying efforts of the missionaries, trusting in the Lord, they have overcome many of these difficulties. We have now the Jews to converse with us freely; they receive our tracts, and often buy our Scriptures, and send their children to our schools. The fanaticism of the Jews has greatly given way—we hear seldom now of a ban pronounced by the rabbi against the missionaries; and many of the authorities, especially in Mahommedan dominions, stand no longer in our way in carrying on our labours amongst the Jews and as missionaries to the Jews, likewise among the Mahommedans, whom we otherwise would not be able to reach. We have an example of this in our school at Alexandria, where we have Jewish, Mahommedan, also Roman Catholic, and Greek children. All are taught the Bible, all pray together. We preach wheresoever and in whatsoever language we like, both in public and in private, and no person hinders us. Who, then, Christian friends, can but be encouraged by this great progress and success in Jewish missions?

But when giving such like interesting and encouraging accounts to the friends of the cause here, in Scotland, I took especial care not to convey exaggerated ideas, and have always taken pains to give them plainly to understand that, notwithstanding this encouraging progress, the Jews are still opposed to the truth as it is in Christ; yea, the same as they have ever been before, unwilling to receive Christ; and their object in visiting and conversing with the missionaries is by no means intended by them to be instructed for the purpose of being converted to Christ. But the Lord has countenanced and blessed Jewish missions. Before the labours of missionaries, fanaticism and ignorance have greatly given way, and are disappearing daily, more and more, and many a door, which formerly was shut, is now open.

Thus enabled to encourage you, Christian friends, in respect to Jewish missions, let me ask you to extend your liberality, to be more fervent in prayer, and to give your support to the Scottish Society for the Conversion of Israel, to enable the Directors to embrace those opportunities which are now presented for sending more and more labourers abroad; let us enter the door while it is open, and labour while it is yet day. You have every reason to hope to receive blessings in return. The promise in God's own words is, 'they that love Zion shall prosper.' Allow me, in conclusion, to thank you for your interest in Israel, and for your kindness in meeting me here once more, this evening, before my departure for the field of my labours. I go forward with great encouragement, and trust that we will go unitedly forward in the great work of the Lord, to fulfil our great destiny here on earth, to co-operate with our God to bring to pass the great

things which he has promised, and may our united prayer be always, 'Thy kingdom come, and thy will be done, on earth, as it is in heaven.' Our reward will be in heaven, and the glory will be to Him who loved us, and gave himself for us.

The Rev. A. G. FORBES, Minister of Hanover Street Congregational Church, Glasgow, at the request of the President, then offered prayer, specially imploring a blessing on Dr Philip and his labours, and commending him and his family to the care of Divine providence.

After a service of Fruit,

The Rev. J. S. TAYLOR next addressed the meeting. He began by adverting to the liberal character of the society that was sending out Dr Philip to Alexandria. It was supported by good men of all evangelical denominations; and afforded a platform on which they could meet, and an important object which they could combine in furthering. He noticed that, being a Scottish society, it was likely to obtain the more countenance and support in this part of the island, especially as its frame-work and its aims gave it so just a claim on the approval of his countrymen. He mentioned what the possession of the scriptures and a pure form of Christianity had done for Scotland, and how much it became her to labour for the diffusion of divine truth, not forgetting, in her affectionate concern for benighted Gentiles, God's ancient people, the Jews. The Jews of Alexandria (Mr T. observed), were persons to whom the church was greatly indebted. The Greek version of the Old Testament, which was so widely circulated and so much read in the days of the apostles, and which tended, under God, to prepare many for the reception of the gospel message, that version was made in Alexandria, and by the Jews who dwelt there in the time of the Ptolemies; and Apollos, that eloquent man, mighty in the scriptures, who was of such service to the primitive churches in Asia Minor and in Greece, was a Jew, born at Alexandria. If we are now seeking the conversion of the Jews at Alexandria, said Mr Taylor, and are sending back amongst them a divinely-taught, and eminently-attractive son of Abraham, to bring them to the knowledge of that Saviour in whom he is now glorying, we are only making a proper return for benefits received. Mr Taylor then glanced at the canal that was soon to be made across the Isthmus of Suez, and concluded by urging the importance of having such a man as Dr Philip in a city which would more and more become a place of resort. Providence seemed to be indicating that Alexandria was one of the best positions which a converted member of the house of Israel, eager to do good to his kinsmen according to the flesh, could at present occupy. Let Dr Philip observe the sign, and be cheered by it; and let the friends of the Jewish people in Scotland follow him to his sphere of labour with their sympathy and their prayers.

The Rev. J. LOGAN AIKMAN said—Interest in this society, and special interest in Dr Philip, made me start this morning at 5 o'clock, and travel more than a hundred miles, to be present with you this evening. Somehow I fancy that I have peculiar ties to our esteemed friend, from a very long acquaintance, from coming much into contact with him in my neighbourhood, and chiefly from his being connected with my own church. As a son of Abraham, I regard him with growing interest and endearment; as a friend and brother in Christ, the more I know him the more I find in him to admire and imitate. . . . Passing from the guest of the evening to the cause with which he is associated, we can now point to great facts in proof, that God is, in these days, working a great work in Israel. Interest in that interesting people is not now confined to a few stray individuals, but has spread widely over the Christian church. The fact is deeply significant, that there are now 60 clergymen in the Church of England, and several hundreds of labourers in the gospel throughout Europe, furnished by the reclaimed sons of Abraham. Our own little society has added to the general missionary exchequer more than a thousand pounds annually. It cannot fail, however, that, in a year such as this, from double income-tax, and the high rate of provisions, our funds suffer, for all

congregations will more or less be affected by the pressure upon the general public, and denominational missions call for the earlier attention; yet we fondly cherish the hope, that those friends whom God has signally blessed will, by increased liberality, furnish compensation for lack of service in their poorer brethren. The gratifying fact has been told me, since entering this room, that a lady in Glasgow has offered to give a tenth part of the entire support of a missionary to the Jews in connection with our society; and we may well indulge the hope, that nine individuals will shortly advance to the help of this benevolent lady, so as to add one more agent to our zealous band.

To argue in favour of this society in the presence of its friends and patrons, may look like a work of supererogation; yet we cannot forego the opportunity of dropping a few simple hints. . . . Let it not be supposed, then, that we underrate the importance of missions to the Gentiles when we say that the Jews are entitled to our earlier consideration. We might point you, in support of this position, to the fact, that Jewish missions offer the earlier and larger return for the expenditure of effort. The Jews, speaking of them generally, already possess the Bible and are familiar with its contents; in that Bible they read the gospel in symbol; all that they want is the key of Christianity to unlock the treasury of divine grace. How different, how very different, with the blinded nations who are sunk in mind-debasing, heart-withering idolatry; you have all their former structure to overthrow, and a new order of thought and principle to establish. In the case of the Jews you have only to give them in the gospel Him for whom they search in the books of Moses and the Prophets. . . . Supposing that you have conversions in both fields of Christian agency, the Jews are of more value to the church than the Gentiles. Their education is already far advanced—they are able to impart not only *what* they receive but *as* they receive—and, speaking generally, they thirst for engagement in the service of the gospel soon as they receive the truth as it is in Jesus. In consequence of their expatriated condition they have no fatherland to abandon; because of the legacy of blood-guiltiness bequeathed by their blinded sires, they are eager to lead Israel to find redemption in Jesus' blood. They look upon Him whom their sins have pierced as Gentiles cannot; they mourn with a bitterness of spirit to which Gentiles are strangers; they love and labour with a warmth and energy peculiar to themselves. Moreover, they have advantages which peculiarly qualify them for immediate and earnest labour in their physical constitution, their mental structure, their acquaintance with spoken languages, and their familiarity with the divine oracles. . . . How very differently it fares with us in the heathen field. Education must be commenced at its earliest rudiments; not that generation but the next furnish your only hopes for the supply of gospel labourers; and with the children of converts you must begin at the beginning, and wait over many years for the development; and then you have all the contingencies incident to training in decision of character, in mental gifts, and in spiritual fervour.

We would say, then, whether you look for the fruit of Christian effort in actual converts, or in duly qualified labourers, the field of Jewish missions offers immensely greater advantages than that of the Gentiles. We are well aware that in both sections of the one field the Spirit of God must work to give efficiency to human exertions, that the heart must be divinely opened ere the gospel of truth can be received; but, speaking as men, and reasoning abstractly upon the probabilities of the case, we maintain that our position is sound, and that our inference cannot be assailed.

But we might rise higher, and assert that the place which Israel holds in prophecy, and the prominence given to Israel in Christ's parting commission, demand of Christians an early and earnest solicitude for the seed of Abraham. This is not the time and place to discuss prophecy, but you cannot fail to have observed that the bright future of Christ's church is closely associated with Israel, and that the latter-day glory shall come with the dawning of the time which God has set to favour Zion. Take only one example: 'The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day when the Lord bindeth up the breach of his people, and healeth the stroke of their wound.'

The prominence given to Israel in the Saviour's commission guides in the same direction. The order appointed by the Saviour cannot be disturbed or reversed with impunity. It has already been proved to you that that order was not merely designed for the primitive apostles, but applies to the Church of every age. We dare not proceed in our circuit of the earth without beginning at Jerusalem. We cannot succeed in our efforts among the Gentiles without the help of the Jews, whom God has preserved by a succession of splendid miracles to bless mankind. Former neglect of the Jews may go far to account for unfruitfulness in Gentile fields of labour. Revived interest in the Jews has been accompanied with increased success in heathendom. If a mere coincidence, and not necessarily involved in the divine purposes and precepts, the facts are remarkably striking: but we dare not enter upon this interesting branch of investigation.

Not, therefore, with less interest in the Gentiles, but with more in the Jews; with double diligence in both directions, whilst carefully observing the Saviour's distinction, let us, in humble dependence upon the promise of divine support, arise and plead God's own cause; and as surely as Lazarus waked from the sleep of death at the command of Christ, so surely will Israel rouse from his spiritual torpor under the words and works of faith of the Saviour's followers.

The President then gave a pleasing review of the evening's proceedings, and after making some pointed and appropriate remarks on the duties of missionaries and the claims of Jewish Missions on the support of Christians, brought the proceedings of the evening to a close, by pronouncing the benediction. The friends of the Mission at Edinburgh intend holding a Social Meeting in honour of Dr Philip before he leaves this country.

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date. 1855.	Place.	Nature of Service.	Speakers.
Nov. 5.	Glasgow (Society's Rooms),	Prayer Meeting,	Rev. J. W. Borland presided.
" 10.	Paisley (Abbey Close U.P. Ch.),	Sermon, . . .	Mr Salkinson.
" 11.	East Linton (U.P. Ch.), . . .	" . . .	Rev. Dr Philip.
" 11.	Dunbar (1st U.P. Ch.), . . .	" . . .	"
" 11.	Bradford (U.P. Ch.), . . .	" . . .	Rev. T. Henderson.
" 12.	Paisley (Thread St. U.P. Ch.),	Lecture, . . .	Mr Salkinson.
" 18.	Glasgow (Eglinton St. U.P. Ch.),	Sermon, . . .	"
" 18.	Do. (Cambridge St. U.P. Ch.),	" . . .	"
" 18.	Cleckheaton (Cong. Church), . .	" . . .	Rev. T. Henderson.
" 25.	Bannockburn (U.P. Ch.), . . .	" . . .	Mr Salkinson.
" 25.	Stirling (Cong. Chapel), . . .	" . . .	"
" 25.	Peebles (East U.P. Ch.), . . .	" . . .	Rev. Dr Philip.

A minister in a rural district in the north of Scotland, in forwarding a contribution from his church, writes thus:—"I thank you for furnishing me monthly with *The Friend of Israel*. My people have contributed for thirty-two years for the salvation

of the seed of Israel. Our poor northern district is not unacquainted with the present state of that people. I circulate the *Friend of Israel*, and often bring before the public any intelligence I receive bearing on Jewish Missions."

GENERAL INTELLIGENCE.

AMERICAN ASSOCIATE REFORM CHURCH.

DAMASCUS.

Miriam and Werdy remain here, and now have the sole charge of the school. They are showing themselves very capable, both for teaching and governing. Contrary to our fears, the number of pupils have not decreased on account of your sister's leaving. Personal attachment to her seemed for a long time to be the principal bond by which they were kept together in the school; but now, while they still enthusiastically love her, they seem also to love their school, their teachers, and their books. That these wealthy and proud Jewesses should have been brought thus cheerfully to submit to two Christian girls who are but little their seniors, and who are, moreover, from a lower and despised family, and that this should have been effected almost entirely by gentle means, is a triumph. The mutual hatred of the Jew and Christian is most intense and bitter. It is not simply the hatred of Jew to Christian which exists in all quarters of the globe, but it is tenfold aggravated by local circumstances. The Christians firmly believe that at each passover the Jews knead their unleavened bread with Christian blood, and the remembrance of their cruel persecution of the Jews some years since, of which you have doubtless read, still rankles in the hearts of the latter. The Christians still believe that the Jews killed Friar Thomas and a Christian child; and even many grown-up persons would as soon think of venturing into pandemonium (especially towards evening) as into the Jewish quarter. During the passover we called at the Jewish house in which it was said the body of the friar was concealed under the pavement. The ears of the head of the family are still like donkeys' ears, having been thus stretched in his torments. Others remember the splints which were driven under their finger-nails, the burning brimstone which they were forced to inhale, and the many bitter torments to which they were subjected. Such being the feeling between the two parties, we have found it extremely difficult to induce their children to study together on the same seat, and play together in the same court in peace. But this difficult and delicate matter has been managed, and here has been another triumph of the love of the gospel. The lion and the lamb have lain down together. I have just laid down my pen to behold from my window a scene, the like of which has not been witnessed in Damascus except here for many years, viz., a whole bevy of Jewish and Christian girls playing together like sisters.*

* I am sorry to say that two girls, (the daugh-

Our school at Damascus was closed last week. It was with great reluctance and sorrow, and with many tears, that the girls left for their homes for a vacation of six weeks, or two months. It is astonishing to us how well the interest of that dear school has been kept up, and how largely it has been appreciated by parents and children. Let us unitedly praise Him from whom the blessings have come which have so largely gladdened our hearts.

At the close of the school, Mr Lausing brought Werdy and Miriam up to this place, and they are now making themselves highly useful here. We have just commenced a new enterprise in Bludan, in the form of a school for boys and girls. It was opened the day before yesterday in one of the houses in the village, with three scholars—to-day it numbers twenty. They are the most abject and degraded-looking children you ever saw, literally covered with rags and filth, and probably not one of them knowing that he has a soul, or who made him. But they love the school, and are learning, and we have no doubt will do well.

FREE CHURCH MISSION.

HOLLAND—CHRISTIAN CO-OPERATION.

In our last Number we gave some interesting illustrations of this from a letter of Mr Schwartz to the Convener of the Jewish Mission. Since then, the Convener has received a very interesting letter from our other Jewish missionary at Amsterdam, giving the particulars of a visit recently paid by him to the provinces, some of which, however, are of too private a nature to be printed. Not only have committees been formed in different towns for Jewish effort and prayer, consisting both of Churchmen and Separatists, who have hitherto been to each other as Jews and Samaritans, but those Churchmen who refused to act with Separatists in this matter have felt it necessary to organise committees of their own; and thus this blessed work is only the more promoted. The following extract from Mr Smith's letter reveals what we are confident is the state of thousands of intelligent and upright Jews;—it makes one's heart bleed for them, and irresistibly draws forth the Psalmist's prayer, 'O that the salvation of Israel were come out of Zion!'

'In — I made the acquaintance of a very interesting Jewish family, consisting of a man, his wife, and several children. He evidently felt at first somewhat embarrassed

ters of Doebl, who was baptized and admitted to our church last January,) are yet forced to stand in the background, not being allowed to play with their sisters according to the flesh. Doebl's offence in leaving the religion of his fathers, is with the Jews an unpardonable one.

on being addressed on the subject of Christianity by a perfect stranger; but his confidence was gradually won, and his heart began to expand and open. He then told me, that for a long time he had felt much disquieted on the subject of religion. He had come to see the absurdity and hollowness of Judaism, and had hoped to find more satisfaction in Christianity; but the idolatry of the Romish Church, and the divided opinions of Protestants, and the carelessness and immorality prevalent among all parties had disappointed his expectations, and deterred him from further inquiry. The practical conclusion he had come to was—that there must be good men in all churches, but that clearness and certainty on the subject of religion are not attainable in this world. Still, he confessed that his mind was not in peace; and the tear started to his eye as he made the confession—his wife meanwhile standing by, looking intently on, apparently in deep sympathy with the sentiments of her husband. I endeavoured as I best could to reanimate the flickering hope in his mind, which, though weak, was not extinguished—pointing to the beautiful harmony in the great plan of God from the beginning, in the convergence of all the promises, institutions, and dealings of God during the Old Testament dispensation,—in the manifestation of Christ in the flesh, and again in the streaming forth from him, as the centre of all history, of those truths in their renovated form, which have met no other reception among men than was just to be expected, and which, notwithstanding many appearances to the contrary, are triumphing against all opposition and promise, at no distant date, the subjugation and regeneration of the world. When made to see that the things which had staggered him were but the necessary and expected evolutions of a plan, which embraces not only a manifestation of God's grace and love, but of man's sin and perverseness, and receives, therefore, in the latter, not a refutation, but a positive confirmation, his mind seemed to receive both light and comfort. Having further urged on his attention some truths more closely bearing on his personal state before God. I took leave, with expressions of mutual interest, equally hearty on both sides, carrying with me the conviction that here and there, amidst the arid wastes of Israel, there are still to be found thirsty souls, which long, unknown to themselves, for the living water which issues from the sanctuary of God. I commended this family to the attention and care of the Committee which had just been constituted.

Mr Smith adds the following interesting circumstance:—

It is a remarkable circumstance, that the Rev. Mr Herwaarden, who was lately struck by lightning in the pulpit, and who was

almost literally carried from the midst of his Christian activity to heaven in a chariot of fire, had long cherished the idea of uniting all the Christians of Holland in a prayer-union for the conversion and restoration of the Jews. This fact our colporteurs learned, during their journey, from his own brother.—*Record of the Free Church of Scotland.*

DEATH OF BARON AMSCHEL DE ROTHSCHILD.

The advices from Frankfort to-day mention the death of Baron Amschel de Rothschild, the eldest of the five brothers, who constituted the senior members of the family. His age was eighty-five, and he was held in great consideration throughout Germany.—*Times.*

The '*Post-Amst Gazette*,' of Frankfort, contains the following:—'On the morning of the 9th inst., took place the funeral of Baron Anselm de Rothschild. Although the deceased had expressed a wish that the burial might be of the simplest description, a large number of persons, of all classes, followed his hearse, and not less than 150 carriages. His will bequeaths numerous legacies to the charitable institutions of the town. M. de Rothschild, leaving no direct descendants, has named the eldest son of his brother Solomon, who died in Paris, his principal heir. Of his five brothers, who founded that great house, only one survives, namely, the head of the Paris firm, Baron James de Rothschild.'—*Jewish Chronicle*, Dec. 14, 1855.

PALESTINE.

RETURN OF THE REV. J. MILLS FROM THE EAST.

On Wednesday evening last, a meeting, very numerous attended, was held at the Jewin Street School-room, for the purpose of welcoming the Rev. John Mills, upon his safe return from Palestine, which country he has lately visited, on a mission of inquiry among the Jews. After partaking of tea, the chair was occupied by the Rev. Robert Jones, M.A., incumbent of All Saints, Rotherhithe, who called upon the Rev. S. R. Ward, from Canada, to engage in prayer. The reverend chairman then introduced Mr Mills to the meeting, and expressed the gratification he felt at seeing him again among his family and friends, and trusted that he would add to his and the meeting's pleasure by relating some incidents connected with his interesting journey. The Rev. J. Mills felt compliance with the chairman's request to be a very pleasing duty, and only regretted that time would not permit him to enter more fully into the subject. His first point of landing in the East had been Alexandria, from whence he proceeded to Cairo, partly by railway, and partly by steam upon the Nile. In the capital of ancient Egypt,

which contains 250,000 inhabitants, he found about 5000 Jews, and stayed among them nine days. They are apparently poor, and have strong inducements to conceal their wealth, supposing they are possessed of any. They support ten poor synagogues, and have few schools, in which the children are taught merely to read Hebrew. Mr Mills' reception among them was kind and courteous; and he made several excursions in the neighbourhood of Cairo, such as the Pyramids, Heliopolis (the On of Scripture), etc. Instead of proceeding across the Desert, as at first contemplated, he returned to Alexandria, and proceeded by way of Jaffa and Remleh (Joppa and Arimathea of Scripture) to Jerusalem. The reverend gentleman gave a very minute description of the city and its inhabitants, its churches, synagogue, and mosques, together with the missions, and the schools connected with them. The costumes of different sects of the Jews were exhibited, as well as those of the common and the Bedouin Arabs. During his stay of about

two months at Jerusalem, Mr Mills was in constant communication with the rabbis, who received him with much kindness, and on one occasion had a special prayer offered up in the synagogue on his behalf. From Jerusalem, he visited the Valley of the Jordan, the Dead Sea, Hebron, Bethlehem, Nablous (Shechem), Mount Gerizim, and Mount Ebal, where a portion of the Samaritans still continue their sacrifices. He also visited Nazareth, Lake Tiberias, Saphet, Damascus, Balbec, Lebanon, Mount Carmel, Tyre and Sidon, and finally reached Constantinople, from whence he returned, abandoning his intention of proceeding to the Crimea, on account of the present state of the country. William Jones, Esq., of Greenwich, proposed a vote of thanks to Mr Mills, which was seconded by the Rev. Dr Davies, of Guildford Street, and carried unanimously. After a vote of thanks to the chairman, the meeting was dismissed with the benediction by the Rev. Owen Thomas, of Jewin Crescent.—*Jewish Chronicle*, Oct. 26.

THE CLIMAX OF BENEVOLENCE; OR THE GOLDEN LADDER OF CHARITY.

(Translated from Maimonides.)

THERE are eight degrees or steps, says Maimonides, in the duty of charity.

The first and lowest degree is to give—but with reluctance or regret. This is the gift of the hand, but not of the heart.

The second is to give cheerfully, but not proportionate to the distress of the sufferer.

The third is to give cheerfully and proportionately, but not until we are solici^ted.

The fourth is to give cheerfully, proportionately, and even unsolicited; but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame.

The fifth is to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the hind-corners of their cloaks, so that the poor might take it unperceived.

The sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them. Such was the conduct of those of our ancestors, who used to convey their charitable gifts into poor people's dwellings; taking care that their own persons and names should remain unknown.

The seventh is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know the relieved objects, nor they the name of their benefactor; as was done by our charitable forefathers during the existence of the temple. For there was in that holy building a place called the Chamber of Silence or Unostentation, wherein the good deposited secretly whatever their generous hearts suggested, and from which the most respectable poor families were maintained with equal secrecy.*

Lastly, the eighth and most meritorious of all, is to anticipate charity, by preventing poverty; namely, to assist the reduced brother, either by a considerable gift, or a loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding up his hand for charity. And to this the Scriptures allude, when it says, 'And if thy brother be waxen poor and fallen in decay with thee, then thou shalt support him; yea, though he be a stranger or sojourner; that he live with thee.' This is the highest step and the summit of charity's Golden Ladder.—*Asmonean*.

* Hence, probably, the origin of charity-boxes.

MISCELLANÆ.

JERUSALEM.—*Jewish Liberty*.

Whilst the Rev. J. Mills, (author of the work, 'British Jews') was staying at Jerusalem, a few weeks since, the Jews, during the service in synagogue, offered up the following prayer on his behalf, the result of

friendly intercourse and respect:—'He who dispenseth salvation unto kings, and dominion unto princes; whose kingdom is an everlasting kingdom; who delivered His servant David from the destructive sword; who maketh a way in the sea, and a path

through the mighty waters; may He bless, preserve, guard, assist, exalt, and greatly prosper our most esteemed friend, John Mills. May the supreme King of kings, through His infinite mercy, preserve him and grant him life, and deliver him from all manner of trouble and danger.'—*Christian Times*.

TURKEY.

It is stated that a firman of the Sultan orders the Jewish females to abandon their traditional head-dress and to adopt one after the Turkish fashion. This innovation, it is said, has been regarded with dislike by the more elderly Jewish ladies; but the Grand Rabbini's lady has, in her own person, given the example of submission to the imperial decree.—*Jewish Chronicle*.

PREJUDICE NEVER DIES.—The fanatical persecution of the Jews which, in civilized countries, exists only in name, seemed lately to have revived at Schiron, near Salonica (Turkey in Europe), and to have threatened sad results. A Christian peasant arrived at this place on the 1st of March last, and was missed shortly afterwards. The ancient superstition which attributes to the Jews the necessity of employing blood in the composition of their unleavened bread for the Passover, was revived amongst that credulous people. The Pacha seeing the agitation produced by the disappearance of the peasant, ordered domiciliary visits to the Jewish dwellings, and though nothing was discovered that could indicate even the slightest traces of crime, the agitation and the thirst for revenge augmented hourly, and the very next day the inhabitants determined to break off all intercourse with the Jews. They even refused to sell them bread, in spite of the tears and lamentations of these unfortunates; a massacre was already anticipated, and the scenes of Damascus were about to be re-enacted, when the peasant was discovered sound asleep under the bench of a wine shop, under which he had fallen in a state of intoxication.—*Archives Israelites*.

MOLDAVIA.

Some difficulty has arisen between the Government and the Ottoman ministry, the latter having replied in favourable terms to a petition by the Jews of the province for greater freedom.—*Globe*.

RUSSIA.

The ukase of the 6th May, commanding a levy of recruits in Russia, has spared the Jews. This measure is attributed to Prince Pasklewitch, who, it is said, has lately remarked the dreadful oppression which weighs upon the Russian Jews. But, strange to

say, in Poland where the Prince is governor, the Jews have not been exempted from enlistment.—*Jewish Chronicle*.

THE HOLY LAND.

The Chief Rabbi of Marseilles has rendered an account to his colleagues of the Consistoire, on the subject of the distribution of the funds received in the triennial collections of 1842 to 1852, in aid of the four communities of the Holy Land. The total has been—

In 1842.....	3,194,95
" 1846.....	2,078,10
" 1849.....	2,728,00
" 1852.....	2,087,10

These figures are interesting at the moment when the legacy of Juda Touro, of New Orleans, and the presence of Sir Moses Montefiore, promises to effect more decisive modifications in the fate and habits of the Jews of Palestine. The sums were sent to the cities of Jerusalem, Hebron, Safet, and Tiberias. We have gone over these figures with interest, but this interest would have been much greater if details of how the funds had been given, and the result described; in our times no more will be given unless persons know exactly what use is made of their contributions.

An authentic account has reached us, from the Holy Land, that a considerable number of rabbis are greatly disappointed at the proceedings of Sir Moses Montefiore. But the greater their displeasure, the greater our satisfaction, for in this displeasure we perceive the best proof of the energy and independence with which the philanthropist adopts his measures. When the physician operates, the patient cures. He is a bad physician who performs his work imperfectly because of the outcry. The disappointment of a bigoted population, unaccustomed to work, is very natural when exertion and labour are made the indispensable conditions for obtaining bread.

BADEN.

The higher authorities of Mannheim (Grand Duchy of Baden), in order to wean the Jewish population, especially that of the rural districts, from peddling and similar trading pursuits, has established a law awarding premiums to be granted to such Jews as apply themselves exclusively to agricultural pursuits. It has just awarded ten premiums of forty-five florins each, to two Israelites, one of whom cultivated eight, and the other six acres of land; the latter accompanied with an honourable expression of approbation of the excellent order which reigns in every part of his establishment.—*L'Univers Israélite*.

Feb., 1856.]

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

A RECENT VISIT TO NAZARETH.

THE sun was past the meridian, and the refreshing breeze wafted from the hills around, was for me the signal to depart. I wished the venerable priest good-by, and taking leave of the church and the water-pot in it, I left Kefer Keene for Nazareth. For there, at least, I should have ample opportunity to indulge safely in associations of events endeared beyond compare to every one whose faith is in Christ. There I should study the features of a scenery with which, undoubtedly, he was familiar during the greater part of his life on earth; there I should tread the ground he must have trod. There I need not be told, 'he was here, or he went there.' There I can but look around, worship and give thanks.

The road, outside the village, passes by a large fountain of clear abundant water which flows into a square trough of ancient workmanship; and issuing from thence, continues to gurgle among groves of olives, pomegranates, and evergreens, on its way down the narrow valley which it fertilises as in days of old, when Zabulon rejoiced in the produce of his land. Crossing this dell, we began to ascend a rugged path on the hill opposite; now among rocks and by the edge of a deep ravine; and then winding through luxuriant crops of wheat, from whence the village of Kefer Keene—retired although on the pilgrim's route—looked picturesque and at peace. We crossed the brow of the hill and descended into a glen on the other side, leaving the small hamlet of Er-reine against the hill on our right. Then along the narrow path that winds against the height immediately before us, through groves of almonds and of olive trees, and across meadows covered with the richest herbage, until we reached the summit of the hill; from whence, to my surprise and infinite delight, my eyes rested on the most deeply interesting view a poor sinner, servant of Christ, may be allowed to see in this world.

As I wished to remain here alone and undisturbed, in order, if possible, to mark my first impressions of this scene, in a pencil sketch—and to dwell on the landscape before me, I sent onwards my servants, to pitch my tent on the spot I pointed out to them, in an olive-grove, between the church and fountain of the Virgin and the town; and there to make ready for my coming.

The spot on which I was standing, might be appropriately compared

to the upper row of seats in an amphitheatre of hills which rise around the secluded town of Nazareth, as if to shelter it and to shut it out from the rest of the world. The town itself, built against the slope of the hill, facing the east and south and surrounded by thickets of prickly pear, evergreens and groves of fig, olive, and other trees—occupies, as it were, the lower tier of the amphitheatre, just above the narrow meadow plain spread in the hollow beneath and covered with pastures and flocks. Beyond the ridge of hills opposite, on the other side of this plain and to the south-east, arose the grassy summit of Little Hermon (Jebel ed-Duhy) and the more distant hills of Gilboah (Jelbûn), at the foot of which lies Jezreel; and behind these the horizon was bounded on the east by the hills of Bashan and of Gilead; on the south by those of Samaria and of Judea, and closed in to the west with the level heights of Carmel above Taanach and Megiddo, across the plain of Jezreel.

The air was soft and fragrant of the smell of the gum-cistus which grows here in abundance. And the hills which already cast their long afternoon shadows across the plains, appeared in a well-defined outline against the sky, and left at once on the mind a clear and distinct impression of their form and relative position. The scene I beheld was a reality. I carried my thoughts back some thousand years and then saw on the landscape before me, Saul and his men repairing to the retired village of Endor at the foot of Little Hermon;—his army routed by the Philistines, and his own fall on Mount Gilboah—the stronghold of Omri among the hills of Samaria. Then Ahab at Jezreel—Elisha at Shunem and on the heights of Carmel. But dearer still than all those is Nazareth, the city where Jesus dwelt as a child; where he lived unknown or despised as a Galilean; then learning obedience for our sake, by the things which he suffered.

I could indulge in peace in thoughts of this kind, as I sat reclining on a rock covered with moss, over against the town. For there was no noise under the whole heaven. Not a voice was heard; but the familiar twitter of the lark fluttering among shrubs of rock-rose in bloom, or under tufts of tall feather-grass. I loved to dwell on this solemn scene. Who, indeed, could stand where I did, and behold the landscape I then saw, the same as when he lived here in this peaceful retreat, without feelings too deep for utterance? without almost saying with Simeon: 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;' the place where thy son my Saviour dwelt? He, too, often looked at this beautiful scenery, the work of his own hands; but lying under the curse of sin which he was come to remove for ever. He, too, looked at these same flowers, and saw them as I do open their delicate form to the hill-side breeze; he, too, gathered them, when as a child he went about with his mother, the one 'blessed among women.' And afterwards he noticed them as they smiled at his presence.

'Sweet nurslings of the vernal skies,
Bath'd in soft airs, and fed with dew,
—— ye could draw th' admiring gaze
Of him who worlds and hearts surveys:

'Ye felt your Maker's smile that hour,
As when he paus'd and owned you good;
His blessing on earth's primal bower,
Ye felt it all renew'd.'

For he mentions them as examples of his bountiful care;—but only to

tell us how far greater is the tenderness of his love for those whom he came to seek and to save from death—and who are dearer to him than the grass of the field; even though they be of little faith.

And these little birds, unknown, uncared for even of the wandering shepherd, were not forgotten by him. No! not one of them falls to the ground without the will of his Father that is in heaven. And are we not better than they?

'There is not a strain to memory dear,
Nor flower in "sacred" grove,
There's not a sweet note warbled here,
But minds us of thy love.
O Lord, our Lord, and spoiler of our foes,
There is no light but thine: with thee all beauty glows.'

It was now time to descend the hill and to repair to my tent, which I could see in the distance, already pitched and prepared for me. The path I followed brought me at the bottom of the hill by the church of the Virgin, to the fountain at which a few women of Nazareth were come to draw water. I slaked my thirst at this spring, of which he must have drank often; and I prayed that my soul might be refreshed by the water which he alone gives; and that his words might be to me a well of water springing up into everlasting life.

The head-dress of the women struck me. It consists of a pad of black or blue cloth, in shape very much like the chin-strap of a helmet, and, like it also, fastened under the chin. That pad is covered with the whole of the money belonging to the woman. Every piece of money has a hole bored through it, and is sewn on to the pad, very much like the scales of fish. You see at once what the amount of property of the woman is; whether it be gold, as among the wealthiest, or silver, or even copper, among the poorest. Money is, in fact, worn by them as an ornament; and partly on that account, they rarely, and only when in the greatest need, part with any of it, as it spoils their ornamental head-dress at once and for all. One woman had her *asmadie*, as they call that head-dress, covered with gold coin; one or two had only coppers; while a poor-looking woman, the wife apparently of a small tradesman of the town, had on but a few pieces of money. But they were regularly arranged on each side. I then thought of the woman, who, having ten pieces of silver, lost one, of whom our Saviour tells us in his parable. How she would look for it, and how her neighbours and friends, both at the well and at home, would hear of it and see it, and rejoice with her after she had found it! For although we cannot affirm that the dress of the women was exactly the same in the days of our Saviour, it is, nevertheless, most probable that it was then, as it is now, peculiar to this locality. For in the East nothing changes but time.

My dinner over, I left the tent in charge of my servants, and climbed the hill on which the town is built, and to the west of the one on which I had been before. I had to make my way among rocks, and by hedges of prickly pear, through meadows on which camels were grazing, to the top of the heights which overhang the town by the monument of Neby Ismail, and from whence my eyes ranged over a magnificent landscape. I faced the east immediately above the town, the whole of which I now surveyed;—its square, and next to it the mosque with its picturesque, but foreign minaret; a little beyond the church and convent of Terra Santa, and opposite the great khan of the town, surrounded by the town

itself, built in tiers against the hill, and consisting chiefly of the low square dwellings of its inhabitants.

Beyond the hills over against me, rose the rounded summit of Mount Tabor (Jebel Tûr) and Little Hermon, at the foot of which I could distinguish the villages of Endor, Nain, and Shunem. Then Jezreel, Mount Gilboah, the mountains of Gilead, of Samaria, and of Judea, the plain of Jezreel, and beyond it the whole length of Mount Carmel. Behind me the Great Sea bounded the western horizon; and the town of Sephoris, the hills of Galilee and the far distant range of Ante-Lebanon closed the scene to the north. The sun was verging towards Mount Carmel. Taanach and Megiddo, and the bed of the river Kishon already lay deep in the shade. Bashan and Gilead appeared on the eastern horizon, in the mellow tints of an evening sky; while the nearer hills cast their long purple shadows over the sun-lit meadows of the plain. But while I was contemplating this magnificent prospect, and realising the long-cherished hope of treading this holy ground, the sun sank behind Carmel, and soon the summits of Tabor and Hermon alone shone in his last rays, with which they seemed unwilling to part; while the whole of nature lay cold and lifeless at their foot. The shades of evening, however, gradually gained on the warm evening sky above; until the breath of eve began to stir, and the moon arose behind Mount Tabor and shed her pale but clear light over the scene; translating it as it were in a moment, from the warm brilliancy of an Eastern day, to the cool brightness of an Eastern night.

I had watched the moonbeams on the eddying wave of the Cephissus, in the dear classic land of Greece. I had listened at night to the low gurgling of the Castalian spring, as it trickles from the sides of Mount Parnassus at Delphi. I had also repeatedly sat in the gigantic temples of Thebes in the dead of night, and watched the moon rising over those awful relics of other ages, and dwelt on their past glory, when the same light shone through their sacred piles on the countless multitudes at their evening worship of the Queen of heaven. But the moon rising over Nazareth tells of other days; and the breath of eve, as it waves the grass of these hills, murmurs of other and greater glories than those of the proudest kingdom of this world. There is a look in nature which you see nowhere else; there is in the rustling of the olive-leaf at even a whisper of peace,—of ‘peace on earth, of good will; yea, of good will towards men,’—brought by Him who dwelt at Nazareth.—*Journal of Sacred Literature.*

PERSECUTIONS OF THE JEWS.

[Translated from the German of Dr ZUNZ, by D. E. DE LARA.]

(From the Jewish Chronicle.)

In July, 1298, an organised horde, under the appellation of the Beef Company overrun the provinces preceded by a banner, on which was painted the device of an ox holved. In one month the company murdered upwards of one hundred thousand human beings professing the Jewish faith, slaughtering them like cattle, then, after having quartered, burning them. On this occasion mothers, tying their infants to their neck, rushed into the flame, preferring for their offspring the death by fire to the infection of baptism. Virgins demanded at the hands of their fathers that death, which the latter gave them cheerfully, in order that they might escape the brutal lust of the priests and monks.

In the year 1320 broke out the persecution of the Jews by the shepherds and

peasants in the South of France and the North of Spain. Peasants, shepherds, labourers, low mechanics, and rabble of all sorts, traversed the country under the pretext of a crusade against Granada. One hundred and ten Jewish congregations were destroyed in Languedoc and Navarra. In many places the Jews killed themselves to avoid greater sufferings. In Toulouse a single individual was saved; in the whole of Gascony not more than twenty. At Jaca on the fast day of the 17th of Tamuz, 410 Jews were murdered. Many who did not possess the moral courage to face the horrors that awaited them suffered the pollution of baptism. In the Dauphine 5000 mounted the stake as a relief from the tortures they had undergone. On the 9th of March, 1328, 6000 were offered up to the holy host in Navarra.

Similar atrocities were committed at Degendorf (Bavaria) and in other cities of Austria, and these murders were attended with unheard of barbarism. Hands were split in two, eyes were torn out, young children were dragged to the churches, and as a spectacle, that could not be otherwise than gratifying to the Holy 'Virgin,' were first violated and then slaughtered like lambs. More than 1,200 at Ruffack, Enrisheim and other places. Many Jews strangled their children, to save them from the worthy priests of a religion that professed to preach 'Peace on earth and good will to all men.' Others threw them from the roofs of their houses or down precipices.

At Arnstoll (Basel) all the Jews were confined within a wooden building erected for the purpose. The building was then set on fire. At Erfurt (containing a Jewish population of 3,000 souls) at Darmstadt, Eger, Eisenach they set fire to their houses and were burnt in them. At Eslingen they proceeded in a body to the Synagogue, and chose there a voluntary death by fire. In Frankenhausen, Frieburg, Fulda, Geneva, Gotha, Hermsleben, Kreutzburg, Muhlhouse, Gera, Mentz, and numerous other cities, not a Jew was left alive—all were murdered or executed. In 1348 in Savoy a whole congregation was burnt with their wives and children.

On the 4th of June, 1391, the city of Seville in Spain, inhabited by Jews, was set on fire; of 7,000 families a great proportion perished in the flames, many were murdered in cold blood, women and children were sold into slavery. Similar tragedies were enacted at Cordova, Toledo, etc. Seventy places were converted into shambles. On the 9th of July one fourth of the thousand families residing at Valencia were butchered, 300 at Majorca, 130 at Barcelona. Upwards of 200,000 Jews perished in Spain alone in the course of three months!

At Lisbon, in the year 1506, the faithful having been instigated to the meritorious deed by two dominican friars, they murdered four thousand baptised (!) Jews, their wives were abused, children violated. On that account a monk was killed by a woman, who was about to fall a victim of his lust.

Exquisite tortures were invented to prolong the sufferings; they were placed under wine presses and crushed to death, broken alive on the wheel, buried alive, trodden to death, sawed in two, boiled in pitch, their toes and finger-nails were torn out, etc.

They blended amusement with their holy work—these priests. After having cut up the scrolls of the Pentateuch, they compared them with the picture of deified strumpets. The monks had an eye to business likewise, for having caused an innocent Jew to be broken alive on the wheel, they caught his blood, as it streamed from his torn limbs, collected it and kept it for exhibition, and then sold it to all true believers as a wonder-working remedy against all bodily ills.

The instances we have given are merely as a few stray leaves of this upas tree. Do we then exaggerate, if we estimate the number of those who perished during the first period alone at two millions? We have said nothing of the millions that were driven penniless, homeless, and of whom tens of thousands died in forests, in fields and marshes and amongst the mountains, nothing about the confiscations, forcible baptisms, nothing about the thousands of children that were suddenly seized upon and carried far away from their parents to be made

'Christians,' nothing of the thousands of young girls forcibly conveyed to 'nunneries,' and all these horrors were committed on the instigation of a body calling itself the priesthood of the 'religion of love.'

The inquisition was a real concentration of the spirit of religious hatred and persecution. It never had been—it is not yet extinct. It lives and burns as fiercely as ever, and requires but a breath to fan it into a flame. Witness the persecution of the Jews at Venezuela of this day: under the flag of free, tolerant, enlightened and law-governed Britain, the Jews at Gibraltar are every year insulted on the day of that festival, when the effigy of Judas Iscariot is burnt, for on that day the Catholic part of the population are in the habit of throwing the burning fragments of the dead 'Jewish traitor' on the living Jewish females, so as to set their dresses on fire.

And how do the Jews commemorate the sufferings of their ancestors, and do they retaliate? The following paragraph copied from the 'Didaskalia' will tell.

'Cologne, May 31.—On the occasion of the late picture of the glorification of the virgin, next to the Catholics the Jews distinguished themselves by their contributions in flowers, garlands, illuminations, and fire works. One of the most distinguished bankers on the Rhine placed his celebrated glass conservatory at the disposal of the clergy of the Cathedral, and then gave the greatest eclat to the festival?!!!'*

FEMALE EDUCATION AT ALEXANDRIA.

THE friends of Israel in Paisley have not been idle during these last few months. The breakfast meeting noticed in our December number, has borne good fruit. In consequence of the interest awakened by the statements of the Rev. Dr Philip, a meeting of ladies, convened by intimation from the United Presbyterian, Reformed Presbyterian, Baptist, and Independent pulpits, was held in the hall of Abbey Close U. P. Church, on the 3d of December last—the Rev. Dr Baird in the Chair. Addresses were delivered by the Chairman, the Rev. Messrs Hutton, Henderson, and Wallace; after which, an Association was formed, called 'the Ladies Association for promoting the Christian Education of Jewish Females in Alexandria,' and a committee appointed to raise funds for supporting a qualified female teacher in that place, who may open a school for *girls*, in connection with the local mission of the Scottish Society for the Conversion of Israel. The missionaries have found their labours greatly impeded by the utter want of education among females, and the oriental restraint under which they are kept. They believe that a school for girls would, in due time, prove a successful means of inducing parents, both Jewish and Mahomedan, to trust their female children within reach of Christian influence, as well as of preparing the minds of the young for the *good seed of the word*. The importance of the field selected, and the deep ignorance overspreading the female mind of the East, must commend this educational measure to the sympathy and prayers of Christians, and particularly to the mothers and daughters of the churches. The Association has been successful in securing, as teacher of the proposed school, the services of Miss Pringle, Elgin, an accomplished Christian young lady, who has already sailed under the care of the Rev. Dr Philip and Mrs Philip for Alexandria. On the night of the 2d January, an interesting valedictory

* We can by no means consider these acts of the Jews as marks of liberality. The worship of Mary is idolatry to which a Jew ought not to be accessory.—J. C.

soiree, numerously attended by members and friends of the Association, was held in the hall above mentioned, at the close of which the ladies had an opportunity of bidding their devoted sister an affectionate farewell. Suitable brief addresses were delivered during the evening by the Rev. Dr Baird, the Rev. John Pringle, Elgin, the Rev. Dr Philip, the Rev. Robert Cairns, the Rev. Andrew Henderson, and the Rev. G. C. Hutton. The readers of the *Friend of Israel* will, we are sure, rejoice to hear of the above movement, and join their prayers with those of its conductors for its success. We are happy to learn that the reception given to the collectors of the Association has been of a most gratifying kind. The expenses incurred are necessarily considerable, especially at the start, and we have pleasure in acknowledging in our paper the following sums in aid of the object, lately received by the treasurer, which, it may be mentioned, are exclusive of £68 0s 7d, collected by subscription in Paisley itself, and a donation of £5 from Mrs Henderson of Park:—

Ladies of Nicolson Street U. P. Church, Edinburgh, . . .	£14	6	6
J. Douglas, Esq., per Mrs Philip, ...	3	0	0
Mrs M., Glasgow, per Dr Philip, ...	1	0	0
Children of Mr Hay's Academy, Edinburgh, per Dr Philip, . .	0	13	4
Mrs A., per Rev. J. L. Aikman, ...	0	2	0
A Friend in Antwerp, per Mrs Philip, ...	5	0	0

Collections in James' Place U. P. Church, Edinburgh, and later sums, will appear in the Annual Report of the Ladies' Association.

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date. 1855.	Place.	Nature of Service.	Speakers.
Dec. 2.	Glasgow (Renfield St. U. P. Ch.),	Sermon, . .	Rev. Dr Philip.
" 2.	" (Gillespie U. P. Ch.),	" . .	"
" 2.	Milngavie (U. P. Ch.), ...	" . .	Mr Salkinson.
" 3.	Glasgow (Society's Rooms), . .	Prayer Meeting,	Rev. J. W. Borland presided.
" 9.	" (Wellington St. U. P. Ch.),	Sermon, . .	Rev. Dr Philip.
" 9.	" (West Geo. St. Chapel),	" . .	"
" 9.	" (Great Ham. St. Cong Ch.),	" . .	Mr Salkinson.
" 16.	" (E. Campbell St. 1st U.P. Ch.),	" . .	Rev. Dr Philip.
" 17.	" (Relig. Inst. Rooms),	Valedictory Meeting,	Rev. Dr Robson, Chairman.
" 17.	" (Calton U. P. Ch.), . .	Sermon, . .	Rev. Dr Philip.
" 23.	Bannockburn (U. P. Ch.), . .	" . .	Rev. T. Henderson.
" 23.	" (Free Ch.), ...	" . .	"
" 23.	Campbelton (U. P. Ch.), . .	" . .	Mr Salkinson.
" 24.	" " " " " " " "	Lecture, . .	"
" 28.	Largs (U. P. Ch.), ...	" . .	"
" 30.	" " " " " " " "	Sermon, . .	"

VALEDICTORY MEETING AT EDINBURGH IN HONOUR OF DR PHILIP.

On the evening of Friday, 28th December, a social meeting of ministerial and other friends of the mission was held in one of the rooms connected with the Synod Hall,

Queen Street, in honour of Dr Philip. The Rev. George Johnston, chairman of the Edinburgh Corresponding Committee, presided. Addresses were delivered by the chairman, Dr Philip, and the Secretary of the Society. Part of the evening was spent in interesting

conversation on the important field of labour to which Dr Philip is now returning. And in commending him and his family in the prospect of their voyage to Alexandria, to the care of the God of Israel.

A GENEROUS OFFER.

An earnest supporter of the Society offers to contribute annually a tenth part of the sum requisite for the support of an additional missionary, on condition that nine other individuals contribute in like proportion for

this object. The call is loud for more labourers—qualified agents are saying ‘Here am I, send me!’ At such a time surely the friends of Israel who possess the means, will not withhold their help, but willingly embrace the opportunity for sending, at least, one more evangelist to bear the glad tidings to ‘the dispersed of Judah.’ Christian friends who may feel disposed to further this movement, are respectfully requested to correspond early with the Secretary.

FOREIGN.

ALEXANDRIA.

EXTRACT LETTER FROM REV. R. G. BROWN.
20th Nov., 1855.

My work is now at last fairly begun, though it is yet with me a day of small things. The weary long period of preparatory study of languages is ended, and now I go daily into the streets and lanes of this great dark city, seeking acquaintance and conversation with Jews, but not withholding the glad tidings of salvation from Gentiles of any country or language. My present plan is to spend the forenoon in the study of languages, and the afternoon in visitation. It is, of course, a matter of some difficulty to establish friendly intercourse with those who are naturally suspicious of my advances, but I find the parents of our scholars, and Dr Philip's patients, a very useful nucleus of acquaintance. The era of my missionary life on which I have entered, since my return from Lebanon, consists in this, that whereas I felt before that lingual studies were my great work, and conversed only with the Jews who called upon me, or met me in the ordinary intercourse of life, I have now assumed an aggressive attitude. It is impossible to describe what a relief and refreshment this is to the spirit. Perhaps I too long denied myself this pleasure. Providence has further encouraged me by giving me an humble-minded but very useful assistant in my work. When waiting in Beyrout for a steamer, I wished to visit the Jews, and was referred to a young man named Mr Robert Spillman as a guide. He assisted me so much in conversation, both interpreting when I found a difficulty in expressing an idea, and keeping up the interest of the discussion, that I engaged him at once to come to Alexandria with me to aid me in conversing with the Jews and in my further Arabic studies. He has more than fulfilled my expectations. All the time he is not with me he spends as a tract distributor and Bible colporteur, declining to supplement the small salary I give him by private teaching, that he may give all his time to the gospel. He is an Englishman by birth, but has been many years in Syria, and studied at Malta College.

HAMBURGH.

Mr Elvin, who had, for some time, been laid aside by ill health, has, through the Divine favour, been enabled to resume his labours. The following are extracts from his journal:—

Sept. 15.—To-day I met with a Jew, who is a native of Denmark, and appears to be a very respectable man. After a little discourse on ordinary matters, I had an opportunity of speaking to him of the gospel. He told me that his parents had been wealthy, but that his father had lost his property by the French war. I spoke to him of the uncertainty of all earthly things—the importance of an interest in eternal good—of his sinfulness, and of his responsibility to God. He replied, as many do, that God is merciful. To this I assented, but reminded him that He is also just, and that salvation to guilty man can only be through faith in the sacrifice of the Messiah, who gave himself a propitiation for our sins; and that, without this, the curse of the law must fall upon us when God shall appear as judge. I referred to the fact that in the modern observance of the Day of Atonement by the Jews, there is no sacrifice, as enjoined in the Word of God, and that, consequently, their sins remain. He said, if it were not for death, he would let the matter go; but it was a terrible thing to die. I said it was terrible, because after death comes judgment; but, to the believer in Christ, death was the passage to eternal life and happiness, his earthly lifetime being only as a journey through the desert to his home, where eternal glory, now hoped for, shall be received. He said that this view was very pleasant; he had not had such conversation before. I exhorted him to make himself acquainted with the subject. As he is nearly sixty years of age, I reminded him that the greater part of his life was already past, and that he ought now to think of the end. While he continued friendly, it was yet evident that this kind of discourse was not relished, and he began to speak of other matters.

Sept. 24.—I visited Mr R——, a merchant. With a reference to the Day of Atonement, I inquired whether he thought

that his sins were forgiven? He replied, that he was not devout, but that he observed the day, because God had commanded it. I observed that God had also enjoined, by the third book of Moses, that two goats should be taken, one of which to be offered by the priest as a sin-offering for the iniquity of the children of Israel; but as now they have no high priest, nor temple, nor sacrifice, they must remain in their sin. He said that he thought that the rabbis knew about such matters, for they were learned, and he would give himself no trouble about it. I told him that, on the day of judgment, no rabbi could help him—that every one must answer for himself—and that he who has no mediator will be punished for his sin. His wife, who was present, observed, that she did not see how it was possible that a Jew should become a Christian, as they were so hostile to each other. I told her that I thought she had had no previous acquaintance with real Christians, who have no hostility against the Jews, but love them, knowing that salvation is of the Jews—that the Messiah himself was a Jew—and that if a Jew becomes a Christian, he confesses Jesus is the Messiah promised to their fathers, and foretold by Moses and the prophets. I then directed their attention to several passages of Scripture which testify of Jesus. They replied, that if they were to become Christians, their business would be directly at an end. I reminded them of David, who said, 'What can man do unto me?' I spoke with them for several hours, and, on my leaving, they invited me to call again.

Nov. 1.—To-day I again visited R—g, and held a long conversation with him. We spoke of the spiritual deadness of the Jews, and their desire for earthly good. He apologised for them, saying that they need to support themselves, which is a difficult matter at present, and worldly business requires one's whole time. I endeavoured to impress upon him the thought that all our affairs are known to the Lord—that He has promised to take care of us—and that a man's first concern should be, not food and clothing, but the salvation of his soul.

ALGIERS.

EXTRACT LETTER FROM THE REV. BENJAMIN WEISS.

25th Dec., 1855.

A young Tunisian Jew came in contact, upwards of two years ago, with some of my inquirers, at that time under regular instruction, but gained little by what they told him about their discovery, and remained hostile to the truth as it is in Jesus. Last summer he met several times the Spanish colporteur, to whom I gave also Hebrew scriptures and tracts to sell and distribute, and the latter having persuaded him to read the New

Testament, he at last bought one from him for ten sous (a thing very rare indeed), and read it with attention. For nearly two months he continued to read and examine the book, and came repeatedly to the colporteur for Hebrew tracts, read them through, and changed them for fresh ones. When the colporteur asked him to go and pay a visit to the missionary, he said he could not do so before being convinced of the truth of the New Testament doctrines, as he knew by the experience of others, that to go to the missionary was to expose himself to the hatred and persecution of the Jews. But at last he said himself to the colporteur that, being now persuaded that the Messiah must have come, and that Jesus of Nazareth *might have been* that promised Messiah, but finding still great difficulties in comparing the New with the Old Testament scriptures, he resolved to go in secret to the missionary, and to have things explained unto him.

Isaac (for this is his name) then came to me, told me his short history, and his new resolution, adding that as he was in the house of a Jewish baker, with whom he works day and night, he had only one hour free in the day, this hour being very early in the morning, when he is going to the synagogue for his morning prayer. He asked me if I could give him instruction at that early hour. I consented. He began to come regularly every morning, and expressed great pleasure and satisfaction in seeing his manifold difficulties and questions vanish away one by one when we approached with them to gospel light.

One day as we sat absorbed with our lesson, a Jew suddenly opened the door of my study, and asked me for a Hebrew Bible, which he bought, and went his way. Isaac then said unto me—'This *Doeg* will tell all he saw to my master, for he is our neighbour, and my peace will henceforth be disturbed.' This discovery was painful, but I said, 'The Lord's will be done.' Nor was the lad mistaken. As he entered the house of his employer, he found there the Jew in question, and two Jewish rabbis, occupied in examining the New Testament and the tracts which they found in Isaac's box, which they had broken open. His master having asked him about the whole affair, he denied not, but told him that he thought himself at liberty to act in matters of conscience as he thought right. This point was granted by his employer, who said with a deep sigh, 'Ah, yes, the French have taken away our power, but in the time of the bashas thou wouldst have received two hundred sticks for thine apostasy.' But he told him at the same time that he must leave his house instantly. As for his box with his clothes, etc., false pretensions were soon forged, and the slandering Jew, with the two rabbis, became witnesses before the com-

missary of police that Isaac owed more to his employer than all the box contained. Thus was he pushed out of the house where he had worked and eat bread for upwards of four years, half naked, and miserable. The rainy season with its cold blasts came in, and added cold to hunger. Then the box furnished by the Glasgow ladies was opened, and poured its warm benefits upon the trembling and destitute Jew—shirts and flannels, vest, coat, and greatcoat, trousers, socks, boots, etc. His only sympathising friend bought for him a warm hat and other necessary articles, regarding which the Algerian box said 'they are not in me.' He told the sufferer to take a room for himself, and provided it with bed and cover; and now both protector and protected began to look out for employment for the latter. (Employment for an inquirer! a hard and terrifying word in this place.) But while I was seeking employment for the man, he disappeared, and for two days did not come at the hour appointed for instruction. In searching for Isaac about town, I was told he was in prison. In prison! and why? Because a Jew, from whom he bought some time ago a coat for thirty francs, and to whom he still owed eighteen, as soon as he saw Isaac dressed, succeeded in getting him cast into prison until he should pay him the last furthing. And where was now the coat? With the Jewish employer, who kept it, along with the other things. And why did not Isaac let me know what had happened? Because he was ashamed to do so, and to trouble in that way his benefactor. The eighteen francs were soon paid for him, and the prisoner released; but the question where to find work for him was not yet solved. At length, after other three weeks of earnest but unsuccessful endeavour to get him employed in a private house, brother Campazzi succeeded in getting

him employed at the public works (at the dock buildings), where he carries stones and sand to the labourers. With this occupation he is quite satisfied, though numbers of wicked Jews pay him frequent visits to mock, abuse, and deride him, saying that no Jew was ever reduced to such a miserable state. He can now come only sometimes between eleven and mid-day—the hour of repose—but then he is more fit for sleep than for instruction. Ah, sir, it is in such emergencies that I see more and more the necessity for some sort of establishment to shelter for a time such individuals, and how to proceed without it is a problem which I cannot at present solve. Nothing would be easier, and perhaps nothing more to the purpose in every respect, than to try a sort of agricultural institution on a small scale, but small as it may be, it cannot be done without means.

I mentioned to you some time ago that a Jewish convert, who had been for several years in the London Society's bookbinding establishment, came here on the recommendation of one who had seen that trade flourishing here some twelve years ago. After great pains we found work for him. After having laboured quietly for several weeks, his employer began to insist on his working seven days in the week. The lad said that he had been accustomed from his earliest youth to have a day of rest, and would not work on the Lord's-day. He was dismissed, and no other bookbinder would employ a *fanatic* who will not profane the Sabbath. I had no alternative left me but to assist the poor lad to go to Oran, and gave him recommendations to brother Pfimmer, the missionary there, to assist him to go to Gibraltar, on his way back to Britain, as he said he would starve there rather than profane the Sabbath at Algiers.

GENERAL INTELLIGENCE.

AMERICA—BOARD OF MISSIONS OF THE EPISCOPAL CHURCH.

The Church Journal (American) contains a report of the proceedings at last meeting of this board, which took place in October, and a more grateful scene could not be presented to those who pray for the peace and prosperity of Jerusalem than the hallowed and devoted spirit which reigned among the members of the board. Among the resolutions proposed for adoption was one urging that the 'Foreign Committee send out the three who are waiting, with as little delay as possible.' The phrase *as little delay as possible* grated on the ears of those present. The Bishop of Ohio rose and said that he could not suffer such resolutions to pass in silence. It was our duty (we quote the *Church Journal's* report) to bow ourselves in self-abasement, in order that God might remove the awful humiliation of the condition in which we stood. It might be said that there were but few present at that meeting. True: but there were the men of influence—the *minds* that moved masses—the springs whose magic touch could unlock the gates of the Church at large, from one end of the country to the other. There was one comfort, indeed; and that was, that God was still with

our missionaries, taking care of them and their work, although *we* neglect them. There were still men ready to go and die, and their wives were ready to go and die with them—they feared neither sickness nor separation, nor widowhood,—it was wonderful!—no, not wonderful, for with God nothing is wonderful, but it was *delightful*, to think that such things still were. But that such persons were still ready to go and die, and are yet waiting here because they *cannot be sent*, this is our curse—our abomination. We pray that the Lord of the harvest would send labourers into his harvest, and he answers our prayers, and sends them; and yet we, who prayed, withhold our silver and gold, and they do not go! How dare we pray for more labourers, when we are thus niggardly in all that is necessary for educating and sending them out! It was awful to see such amounts lavished on self-indulgences, to hear such glorifying of ourselves, to behold such splendid edifices, while *men* were left to starve for the bread of life. Our church was able to do ten times as much as it did. Our ministers were not bold enough in teaching men the *truth* as to the duty of *costliness* in their offerings unto God. It was not the wealthy who were the givers. There were few wealthy men who were liberal. It was the middle and lower classes.

Dr Tyng said, after some preliminary statements, 'There were three young men whom the Holy Ghost had separated for the work; they had been waiting for months, and there were no funds to send them with. The last person who went to China with his wife, after similar long waiting, was at last sent on his way by individual effort. Now there are three more; and we cannot send them, —*we*, the miserable, degraded representatives of a church which, in this matter, is a smoke in the nostrils of Christendom,—*we pass resolutions* to "send them as soon as possible!" Sir, we do not want your "resolutions." We want to know what you will *do*. I will agree to send *one* of these, if members of this board will provide for the other two. I will do it by friends, or if necessary, by the sale of my own personal property. There are rich men in this board, and representatives of rich men. Let them not withhold themselves now. There is no necessity for your "resolutions," sir. These three men *will not go* unless you give us more than "resolutions."

'We have a public missionary meeting to-night, and I will not go before the women and children with a plea which has proved powerless with the men of Israel. The amount I pledge shall not reduce one dollar of the contributions of St George's for either Foreign or Domestic Missions. Let other churches come forward and do the same. Who will send the other two? But, sir, do not drive us again to task without lifting a finger to lighten the load upon our shoulders. Let not this board break up and go home, leaving us nothing but their "resolutions." Let us not be left like Ishmael, dying under a shrub in the wilderness, and groaning out our very soul, while Hagar, that should have saved, turns away her face, and departs that she may not see it. If you do this, there is *one* weak brother who cannot endure it, but will sink under the cruel desertion. Let us make up this sum before to-night, and then we can go before the congregation, not saying "Go," but "*Come, follow us*, and we will show you how to follow Him, who though rich, for our sakes became poor."

Various others spoke in a similar strain, and when the Bishop of Virginia, who presided, asked whether Dr Tyng would not extend his offer so as to include the proceeds of the collection at the missionary meeting to be held that evening, Dr Tyng answered, 'No, sir. Here are some sixty or an hundred *men*, wealthy themselves or representing wealth. No, sir! If they will not make up this amount, I will *not* go to-night to the women and children, and ask them to make good what the *men* of Israel have failed to offer in the morning. Sir, I should be ashamed to do it.'

The provisional bishop of New York said that 'the heavy demands upon us for missions, for the poor and the emigrant, were an infinite mercy to us. The rapid increase of this country in wealth and extravagance would destroy it, were it not for charities large enough to match. They were not a burden; they were a mercy to thank God for.'

At the conclusion of the meeting, upon counting up the subscriptions, it was

found that 100 dollars above what was requisite for sending out the three missionaries and maintaining them for a year, had been subscribed by the members of the board themselves. They departed with a unanimous resolution to make efforts to extend their missionary operations, and in the calm confidence that these efforts would be successful.—*News of the Churches.*

CHURCH OF SCOTLAND JEWISH MISSION.

It will afford sincere gratification, we doubt not, to all the friends of our mission, to learn that the Committee have been enabled to provide a successor to the late lamented Mr Lehner, in the station occupied by him at Darmstadt. Through Mr Sutter's zealous exertions, the services of the Rev. Mr Kayser have been secured, and from the ample testimonials regarding him, which have been received by the Committee, they entertain the most pleasing hopes of his proving himself, in the fullest sense of the word, a messenger of peace to the house of Israel.

We have, farther, the satisfaction of announcing, that an addition has been recently made to our missionary staff by acceptance of the services of the Rev. Abraham Benoliel, a native of Tangiers in the empire of Morocco, who was received into the Christian church by baptism in 1847, and was ordained as a minister of the Gospel in 1852. He was recommended to the Committee by several of the directors of the British Society for the Conversion of Israel, in whose service he laboured for some years, enjoying their esteem and confidence; and, we trust, that when a suitable station shall be found for him, he will approve himself, by the grace of God, a faithful minister of the Word of life to his brethren of the family of Abraham.

He is engaged at present in the work of the mission in London.—*Missionary Record of the Church of Scotland.*

PRESBYTERIAN CHURCH IN IRELAND.

APPOINTMENT OF AN ASSISTANT MISSIONARY.

On Monday, the 17th of December, Mr Robert Young was publicly designated to the office of an Assistant-Missionary, and to the superintendence of the Mission press at Surat. The services were largely attended, and the exercises were deeply interesting. This appointment, it is confidently expected, will prove to be one of much advantage to the Mission, and to the interests of the Gospel in

India. The Surat press has already done good service, but it will now be in a position to accomplish a much greater amount of good. Not only is it to have a superintendent thoroughly acquainted with the whole business of the press, and ardently devoted to its labours, but he takes with him a complete stock of type, which will greatly promote its efficiency. For many years Mr Young has been accumulating and employing both English and Oriental types. He had used them in the Hebrew, Arabic, Sanscrit, Hindostanee, and other Eastern languages. They had been purchased by him at a cost of between £800 and £900. He was desirous that they should not pass out of his hands, and made an offer of them to the Directors of the Mission for £400. The Directors had them carefully examined and reported upon by competent persons in Edinburgh, who estimated their value at a much higher sum than that proposed by Mr Young. After mature deliberation, the Directors came unanimously and cordially to the conclusion of accepting his offer. Thus the Mission has been furnished as it never was before, and as, probably, no press in India ever has been. With this apparatus Mr Young goes forth in the present month to his work. Who can estimate the results of his labours? We know what was done by the Mission press in Serampore, and we are now unexpectedly put in possession of a similar agency for the evangelisation of India. It is worthy of being observed, in acknowledgment of the kind Providence which has ever watched over our Mission, that the funds in the Treasurer's hands for educational purposes have exactly met the expenses of Mr Young's outfit, passage, and equipment for his work. Soon also we hope to be in a position to make choice of an additional Missionary, should it please God to give such an one to our prayers and inquiries. We ask the earnest supplications of all our readers on behalf of the Mission in its present undertaking. May we not hope that, in gracious answers to such, God shall say—'From this day will I bless thee.'—*Missionary Herald.*

MISCELLANEA.

ACCORDING to the latest statistical accounts, the Jewish population of the Austrian government amounts to about one million of souls. In the principal Austrian provinces, Carinthia, Carniola, Salzburg, Stiria, and Tyrol, there are not any Jews.—*L'Univers Israélite.*

BAVARIA furnishes another sad fact to the modern history of Jewish oppression. A ministerial decree, of that country, prohibits the Jews from retail trading out of the capital; a prohibition which, they pretend, is founded upon the decree of the 10th June, 1853.—*Jewish Chronicle.*

March, 1856.]

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

THE KHASIDIM, OR THE 'RIGHTEOUS.'

THE following account of this Jewish sect is given in a work entitled 'Ebenezer:' a narrative of the Lord's doings with one of his ancient people; especially his severe trials and sufferings in Russia, during his progress from the darkness of Rabbinical Judaism, into the light and blessings of Christianity, by J. G. Lazarus, late superintendent of the Liverpool institution for inquiring and converted Jews, and missionary to the Jews in Manchester:—

'The *Khasidim*, or, "the righteous," are widely spread in several parts of Russia and Poland. I here confine myself to these of Libavitch.* The principal rabbi then was called Rabbi Bär, a son of the great Rabbi Salamon, of Laddi, whose fame had spread throughout Russia. Their mode of worship differs from that of all other Jews. The *Khasidim*, being very strict in their discipline, call all other Jews *Oulamshe*, or worldly men, otherwise, *Mithnagdim*, or Protestors, who look upon the *Khasidim* with the same contempt as they do upon the baptized Jews. They are very careful to prevent their children coming under the instruction of the *Khasidim*, and if a son of theirs goes secretly over to them, he will not be received again by the father when he returns. Great divisions often arise in families on this account; divorces between man and wife occur. The opposite parties carry their animosity so far that neither will eat of butcher's meat killed by the other, nor would a *Khasid* be allowed to be buried in the burial ground of the other party. Their mutual enmity rose to its height in the time of Rabbi Eliahu, the *Wilna Gahoun*, or, "the Light of the World," as he was called by them. In Russian Poland especially, where they were not so well known as in Russia Proper, there were great divisions. But now, being more spread and better known, their animosity has subsided, and they are not so much disliked, and other Jews do intermarry with them. The Prayer Book of the *Khasidim* differs very little from that of the *Sephardim*, or Portuguese Jew, composed by the great Rabbi Itzhak Luria. They neglect much the study of the Talmud. The books which they study most are the

* The *Khasidim* farther to the south in Poland and Austria have been accused of extravagances from which those in Russia are free.

"Zohar hakadush," i.e., the holy Zohar,* written by the great Rabbi Shimoun Ben Yachai, and by his son, Rabbi Elizer; and other cabalistical books; also sermons, or lectures, by the modern rabbis of the *Khasidim*. They have small places of worship called *Beth hamedresh*. And in some towns, where the Khasidim abound, the synagogue is almost empty, and kept open for the women, who are not admitted into the *Beth hamedresh* of the Khasidim, and a few old Jews attend to conduct worship in the synagogue for the sake of the women.

The *Khasidim* in their worship are very noisy, and fond of singing, clapping hands, and jumping, in order to banish worldly thoughts. The more pious of them continue their prayers from six in the morning till three in the afternoon, when they take both breakfast and dinner at once, for no Jew will taste anything before his morning prayers,† except, when delicate in health, a single cup of tea or coffee. They return to afternoon and evening prayers, in which they are engaged till midnight. Before morning prayer they all go to the *Mikvah*, or well of purification, both in winter and summer; and some also attend to their ablutions before their afternoon prayers.

Previous to prayer, they employ half an hour, or an hour, in meditation: some walk about in silent thought; some are singing in an under tone; others are smoking their pipes while thus engaged. When the Reader feels prepared in his mind he begins prayer, and is joined by that part of the congregation that may be in readiness to enter upon their devotions. Some, for the sake of greater privacy, retire to a room, called "the Meditation-room," (in Hebrew, *Baith hithbonnaneth*,) for they say they would rather not pray at all, than come hastily before the Lord, not perceiving clearly in their minds whom they are about to address, and for what they are about to ask. They say prayer without the mind is like the body without the soul.‡

The grand principle of their system is *unity* and *brotherly love*. They address each other in familiar language, like the *Friends*, except when speaking to the Rabbi. Their chief aim is to abolish *self*; which they call in Hebrew *bitul hayesh*; so that none should think of himself, or use the phrase of himself *I am*, but to know that Jehovah only is the great *I AM*.

They do not speak to, or look upon, strange women, and as little as possible to their own wives. They avoid females in the road; and should their way be intercepted by a crowd of women, they wait for their dispersion.

They carefully banish melancholy, because, they say, it comes from the *evil one*; and in cabalistical language is called *sitera achra*, the opposite part. They take a little wine or spirits for this purpose; quoting the Psalmist's words, "And wine that maketh glad the heart of man." Psalm civ. 15. But some abuse this liberty and run into excess. They also play musical instruments in order to drive away melancholy thoughts; referring to 1 Samuel xvi. 23.

* 'Zohar' means shining light.

† Here we have an illustration and confirmation of Peter's words:—"For these are not drunken as ye suppose, *seeing* it is but the *third hour of the day*;" morning prayer in the temple being at the third hour, or nine a.m., according to the English mode of reckoning the hours.

‡ And indeed this is a great rule laid down by the rabbis, and you will find in every synagogue the following inscription on the front of the reading desk, in bold letters:—"Know before whom thou standest!"

‘They are very liberal; constantly go about to do good; and visit the fatherless and widows. They come from a great distance to hear the Rabbi, who lectures every evening. He takes a text out of the Scriptures, which he explains in a cabalistical manner, and gives the spiritual meaning of it. Judging now as a Christian of the doctrines taught by them, I gladly bear witness that there is a great deal of truth in them. Their views of the spiritual meaning of the Bible, and their mode of interpreting the prophecies, correspond very nearly with those of Christian preachers, with one grand exception, *Jesus* being entirely overlooked as the Messiah, whose place often finds a miserable substitute in *repentance* or *penance*; the latter, however, not as a meritorious work, but as afflicting the body to keep it under. (See 1 Cor. ix. 27.)

‘When the Rabbi has gone up to the pulpit, he sits in a posture of meditation, his head leaning upon his hand; he beckons to the people to commence singing, when instantly the whole congregation join in singing a hymn, in which two or three thousand voices often unite. They continue to sing, some with and some without words, till the spirit of the rabbi is revived, when a sign is given by him, and they stop in deep silence and close attention. The sermon frequently lasts two or three hours. As soon as the rabbi leaves the pulpit, the whole congregation is broken up into small companies of fifteen or twenty in each little group. Clever young men are appointed to repeat the sermon to these companies, while others write down the whole.

‘In every small town or village, where the Khasidim are, there is a *mechozir*, or “repeater,” who is sent twice a year to the rabbi, to be farther instructed in the doctrines of the Khasidim. Every *Khasid* is bound to visit the rabbi at least once in three years, and to take advice from him in spiritual matters; and not, as some of their enemies have slanderously reported, that the *Khasidim* go to confess, as the Papists do to their priests. This is altogether a groundless and false report of them. The Khasid’s real motives for going to the rabbi are to have the benefit of his counsel amidst the difficulties and obstacles that may meet him in his spiritual course, and to learn how to overcome any besetting sin. The rabbi questions him as to his mode of life, habits, and bodily constitution: and then tells him how many days he should fast, and the nights he should watch and pray, and points out suitable Psalms. I have seen the same Psalms marked out for similar occasions, by the Rev. E. Bickersteth, in his Scripture Help. The rabbi recommends particularly the 51st Psalm to be read every morning and evening. All this discipline, says the rabbi, is to bring under the body, and to purify the carnal affections of the heart, that it shall be, as they express themselves, *Moach shalet al halev*, i.e., that the brain (or the mind) shall rule over the heart. The *Khasid* ought always to be occupied in meditating upon the goodness, holiness, and majesty of God. And indeed, I must say, that some of the *Khasidim* are so ignorant of the world, that they do not even know the difference between one coin and another. There are certain hours appointed for communicating with the rabbi, when each person enters his room and has a private interview. I well remember, when I visited the great man, that I entered his room with fear and trembling. His countenance is still fresh in my memory, in which I am persuaded there was something heavenly; and this indeed is not wonderful when we consider that such a man, even from childhood, knows nothing of the

world, and is occupied day and night in fasting and prayer, and in studying how he may serve God. (See Rom. x. 2.)

'The Khasidim have a knowledge of several important Christian doctrines; for instance, the Trinity in Unity; the divinity of the Messiah, the Son of God; while at the same time they are ignorant that Jesus is the very Messiah and the Son of God. And we may here say with Paul—How shall they know of whom they have not heard? And how shall they hear if it is never preached to them? And how shall there be a preacher when the Emperor of Russia does not allow a Protestant Missionary to preach openly the Gospel in his dominion?

'I may here mention an instance of the readiness of the Khasidim to receive the truth as it is in Jesus, when made known to them. In the year 1828, I think, a Russian General happened to stay with the brother of the Rabbi above-mentioned, whose name was Rabbi Moshe. This General, who, I now perceive, must have been a good Christian, conversed with the Rabbi about Christianity, and gave him a New Testament, which he diligently read, so that in three nights he was, by the grace of God, convinced of *the Truth*, and wished to make an open confession of his faith. The General fearing that this might occasion a disturbance in the place amongst the Jews, thought it prudent to send him to Petersburg. There the Rabbi was baptized, *i.e.*, immersed, according to the custom of the Greek Church. Within a week or two after his baptism, he found many things in that church contrary to what he read in the New Testament, and was particularly offended by their image-worship, against which he began to protest openly in their own church, and was shortly thrown into prison for his zeal. The Jews, also considering his conversion to Christianity as a blot on their nation, took advantage of this opportunity for taking vengeance upon him, and by giving large bribes to corrupt men in power, they obtained a decision against him of insanity, and cast him into an asylum, where he soon died with grief. The Jews to this day maintain that he was mad. They allege, in proof of this, the fact of his having preached against the church of which he was apparently a member, for they are unable to distinguish between the Christianity of the New Testament, and that corrupt form of it in the Greek Church, against which alone the Rabbi protested. I was formerly of the same opinion, and thought him mad; but since the Lord has been pleased to reveal his Son to me, I am now convinced that he was in his right mind, and suffered for righteousness' sake. We have here an instance in our day, of a martyr of Jesus being persecuted even unto death by Jews and Gentiles.

'Thus we see that amongst the Khasidim the fuel is ready, and a living spark is only needed to kindle the fire, and it will soon burn up; however, we must leave it to Him, who will use His own means *when* we cannot use ours.

'To return to the divisions between the Khasidim and the rest of the Jews:—the latter bring up all manner of evil reports falsely against the Khasidim: for instance, they assert that *their* Rabbi uses witchcraft, and that he has got two black dogs chained under his table, with which he practices sorcery. These and other absurd calumnies are told of them, and are commonly believed by the Jews of the opposite party.

'From my earliest youth I have had frequent opportunities of intercourse with the Khasidim. Russian timber merchants of this sect often

stayed at my father's house, who were very worthy men. On my journey to Minska I always witnessed their philanthropy, which endeared them much to me : and induced me to take a long journey to visit their Rabbi to ascertain whether the evil reports I had heard against them had any truth in them.

'Having provided myself with money, and secretly made preparations for the journey, I took my luggage and deposited it with a young friend, unknown to my family. I soon found a convenient opportunity for travelling, and after ten days I arrived at Libavitch, where the Rabbi resides, and took up my lodgings with the *Shochat*. As it was then within a week of the Jewish New Year, the place was crowded with Jews, and many more came daily in from all parts of Russia.

'I attended the Rabbi's lectures every evening, which were quite novel and strange to me, not having any previous knowledge of cabalistical doctrines or phrases. All persons who had come to consult with the Rabbi, were required to give their names and residences to the *Gabai*, by whom they were communicated to the Rabbi. They were then called according to the order of their applications : frequently a person has to wait three or four weeks for an interview. My turn was the day following the new year, when I had a long conversation with the Rabbi. He made many inquiries, particularly as to my motives for coming to see him, which I faithfully answered. He was surprised to see a young man from Riga. I told him what I had suffered from my father-in-law, and what I had to expect if I should return home. I therefore requested him to recommend me to some large place where I could go and study the cabalistical doctrines for a year. The Rabbi said he was averse to separating man and wife ; and as to the difference with my father-in-law, he said, that patience, perseverance, and prayer, with self-humiliation, would do a great deal. With this advice I left him, but remained still at Libavitch about two months, at the end of which time the Rabbi sent for me, and told me it was time for me to return home. He gave me a letter to the Khasidim merchants who might visit Riga, commending me to their care and kind attention.'

THE CEDARS OF LEBANON.

FROM an account which the Rev. S. H. Calhoun, a missionary in Syria, has recently given of a visit he had just made to Mount Lebanon, we take the following interesting description. It is confirmed by the statements of our own beloved missionaries, who have visited that locality :—

'The region of the Cedars is not far from seven thousand feet above the level of the sea, and is surrounded on the north, east, and south, by a still higher range of mountains. It is open towards the west, and looks down upon a vast mass of ragged mountains, and beyond them to the 'great and wide sea,' (the Mediterranean.) The scenery is most majestic and impressive. The cedars are few in number. I have been counting them to-day, and find them to be about four hundred ; our actual count was three hundred and ninety-three. I should think not more than a dozen were less than a foot in diameter. Many of them are two and three feet, and occasionally five feet. Several of them are from six to ten feet. One that I measured this morning is forty feet in circumference, say two feet from the ground. A little higher, it sends forth five immense branches, each from three to five feet in diameter, which shoot up almost perpendicularly, thus in reality constituting five trees of great size. Many of the

cedars are double, and even triple, and quadruple; that is, from one root apparently, there grow up two or more trees united as one for two or three feet or more, and then separated, thus forming independent bodies, straight and beautiful.

'As to the age of the trees, I do not know that history says much. I counted to-day sixty circles, which would be equal to sixty years. A tree of six feet in diameter, according to this calculation, might be more than two thousand years old. The one already alluded to would be at this rate more than four thousand years old, reaching nearly to the time of the flood. Travellers have been in the habit of cutting their names on these larger trees: one date I find as far back as 1693; at which time, as appears, the tree must have been nearly as large as at present. From such data as these, we may no doubt infer for them a very great antiquity.

'The ground occupied by this grove of cedars is not far from two hundred and ten yards in diameter, in every direction. Twelve of the trees, the largest and oldest, present little of symmetry or beauty. The storms and tempests of so many ages and generations have sadly broken and disfigured their once wide-spread branches, and bowed down their lofty heads. Their majesty in ruins is now their greatest charm. None of the works of man which I have seen, not even those of Baalbec, so impress and awe my mind. One connects them with the great Creator. "The trees of the Lord are full of sap, the cedars of Lebanon which *He hath planted*." The remainder of the grove consists in general of straight, well-formed trees, with wide-spreading arms, gradually diminishing to the top, and reaching to the height of from seventy to a hundred feet.

'I may also mention a fact which has interested me. There are two trees of great size, standing about twelve feet apart: a large and high branch of the one has extended itself to the other, and has become most firmly united to it by growth, the bark completely covering the seam; and what is still more remarkable, the latter tree now apparently depends on that strong arm for its very existence, for in consequence of an extensive defect near the root, the vast superincumbent weight would evidently soon prostrate it, were it not so kindly protected by its more aged and stronger companion.

'The grove of cedars,' adds Mrs Calhoun, 'is preserved by the superstitious reverence of the people: they have many traditions of the injuries that have occurred to those who ventured to use the cedar for fire-wood; one of which is, that a man's milk turned to blood while he was heating it.'—*The Christian Instructor, Philadelphia, U.S.*

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date. 1856.	Place.	Nature of Service.	Speakers.
Jan. 7.	Glasgow (Society's Rooms), - -	Prayer Meeting,	Mr Salkinson presided.
" 13.	Fenwick (U. P. Ch.), - - -	Sermons, - -	Mr Salkinson.
" 20.	Lanark (U. P. Ch.), - - -	" - -	"
" 27.	Carlisle (U. P. Ch.), - - -	" - -	"

THE following Letter, addressed to the President, by the wife of a minister in Orkney, indicates proper zeal in a good

cause. May many be led to manifest like concern for the salvation of Israel:—
Rev. and Dear Sir,—We have just received

ular from your Society stating its and circumstances. For my part, I ut such an appeal should have been eary to those who profess to love the f Jesus. Oh, sir, why should not all e His, seek to serve and glorify him uring for the salvation of those who d him, thus manifesting that they are partakers of the Spirit of Him who, cross, prayed for his murderers. If e not the Spirit of Jesus, we can be his. For years past I have felt that ish Christians, ought to bestir our- do something for the Jews. The shed Church and the Free Church a noble example to other denomi- in this matter. Let us be up and Let us strive and pray that soon the es may live and stand upright, and l with the Spirit from on high. Oh l salvation of Israel were come out of

Sir,—since I sent you the last small a, I have got collected £1; six of this is the contents of the Mis-Box in Mr Reid's Sabbath class; the from individuals throughout the con- n. I trust, during the coming year, rest will be deepened, and we will ore to send. That God may bless per the work, and those engaged in a earnest wish and prayer of yours

THE ANNUAL REPORT OF THE SCOTCH FEMALE AUXILIARY THE SCOTTISH SOCIETY FOR CONVERSION OF ISRAEL.

enting the members of this Society e Fourth Annual Report of its pro- a, your Committee would express attitude to those friends who have d them with their countenance and

resolution adopted at last annual l the rule which bound this Society l over its funds to the Scottish So- r the Conversion of Israel was re- and the members of this Auxiliary t at freedom to devote their money objects connected with the Conver- the Jews as seemed most fit.

Prayer Meeting on the first Monday month has been regularly held, with option of the month of August. At of those meetings, Dr Philip, Mis- from Alexandria, was present, and teresting details regarding the state

of the Jews, and his labours among them, particularly directing the attention of the ladies to the neglected condition of the Jewish females, and suggesting their elevation by education and Christianity as an appropriate field for the exertions of this Society. The thanks of this Society are tendered to those gentlemen who conducted the services at the monthly meetings.

The Committee have had the pleasure of learning that the box of wearing apparel forwarded to Algiers has proved of great service, enabling the Missionary to supply the wants of the needy sons of Abraham.

The three Jewish children mentioned in last year's report, have, according to wishes expressed at last annual meeting, been receiving instruction in the Normal School, at the expense of this Society, during the past year.

While your Committee regret that they cannot present to you a longer list of Subscribers, and a larger sum as the fruits of their labours, yet they regard it as a hopeful sign that the Christian Church is awakening to a sense of its duty in regard to the outcasts of Israel; and your Committee would call on every member of this Society to do what she can to promote this good work, knowing that not till the Jews have received the truth shall the fulness of the Gentiles be brought in.

RECEIPTS AND EXPENDITURE FOR 1855.

Dr.		
Balance from last year,	- - -	£0 13 5½
Subscriptions,	- - -	37 16 4
Mrs Train, for Temporal Aid,	- - -	1 0 0
Mrs Erskine, for <i>Friend of Israel</i> ,	- - -	0 4 0
Collection Box,	- - -	0 14 6½
		£40 8 4

Cr.		
School Fees and Books,	- - -	£2 17 10
By Treasurer of Scottish Society,	- - -	30 0 0
" Scottish Society for <i>Friend of Israel</i> ,	- - -	3 8 0
" Printing Account,	- - -	0 14 0
" Temporal Aid to poor Jews,	- - -	0 8 0
" Cash in hand,	- - -	3 0 6
		£40 8 4

January 7, 1856.—We have examined the above, and find them correct.

AGNES M'INNES.
AGNES EDMOND.

OFFICE-BEARERS.

President—Mrs STEVEN.
Vice-Presidents—Mrs THOMAS and Miss KER.
Treasurer—Mrs MILLER.
Secretary—Miss A. M'INNES.

FOREIGN. ALEXANDRIA.

communications recently received from this station are of a cheer- description. The good seed is being widely sown. May the hearts labourers soon be gladdened by an abundant harvest.

We have been favoured with the following extract from a letter written by Henry Paul, Esq., to the Rev. David Brown, D.D., of this city, dated Alexandria, January 26, 1856:—

‘I have been here for some days, and have been greatly delighted with Mr Brown, who has been for the last two years labouring among the Jews in connection with a society in Glasgow. He is a devoted missionary, and the fruits of his labours are daily appearing in this heathen land.’—The following are extracts from the Rev. R. Grant Brown’s letters to the Secretary:—

12th January, 1855.

The apostle Peter, with sweet remembrance of Pentecostal days, speaks of ‘the gospel preached with the Holy Ghost sent down from heaven.’ This is what we need above all things here. The gospel is now in some measure being made known among the mingled nations of this city, but we need the demonstration of the Spirit; there is some sowing, and a little watering—oh for the blessing of God to make it grow and bear fruit to eternal life! It is a very painful thing to spend many months among a people perishing for lack of knowledge of Christ, and feel at the end of the day that you have done nothing to make him known but nail in a treacherous memory the roots of some verbs, or the eccentric plurals of a few nouns. That dreary period is, I am happy to say, in a great measure past with me. My forenoons, indeed, are still devoted to further study of languages, but my afternoons are spent in the streets diffusing the truth by tracts and conversation. Providence has kindly given me an efficient assistant in a young man whom I found at Beyrout, and gladly brought with me. By birth an Englishman, he has become familiar with these lands by many years’ residence. He was a student in Malta, and laboured much for Christ on Lebanon and in several cities of the East, from Jerusalem to Constantinople, as a tract distributor and catechist, without any regular means of support. As I shall probably have frequent occasion to mention him, I must further introduce him. If, then, you see a tall figure leave my door with a carpet bag swollen with Bibles and tracts in many divers tongues, with a very pleasing face, and slightly abstracted air; if you see his look brightening as he reaches the crowded thoroughfares, then accosting a wealthy, bustling Jewish merchant with gentle voice and sweet smile, and offering him a tract, then asking a poor Arab boy if he can read, then forming the centre of a crowd patiently selling and giving his stores, now gliding into a European shop, now standing at a native stall; saluting in Italian, replying in French, arguing in Hebrew, persuading in Turkish, or preaching Christ in Arabic to a group of Syrian young men—that is our friend Spillman.

You will be glad to learn that in less than two months and a-half he has sold 121 copies of the Scriptures, in whole or in part.

I am sometimes encouraged by our little Arabic meeting. While speaking together of the believer’s hidden life, and the wonderful communion with the Lord Jesus which he so richly promises in the fourteenth chapter of John, we have felt something of his own presence and blessing. A devotedly pious young Sidonian, who lately arrived, is a great comfort to us, as he converses with those who oppose the truth, and ministers to the steadfastness of the tried and cast-down believer. J. of Damascus is often much grieved by the opposition, ridicule, and blasphemies of the Syrian silk merchants, who, to the number of sixty or seventy, live in the same wokaly (or court) with him. A few days ago some of them brought a false action against him merely to annoy him, but gave it up, probably because they feared their perjured witnesses would not be able to prove their point. Some months ago there was a fearful tumult of several hours against him, and it is said several were prepared with knives to murder him. On Christmas evening, Jusef and his companions told me with great joy that one of those very young men who wished to kill him had now joined their evening Bible conversations and prayers. Since then the fear of man has made him waver a little, but I trust the Lord will make him truly his own. Jusef’s Christian character has been formed almost entirely by solitary reading of the Bible, continued for some years when he knew none here who could aid him in the right way.

Pray that the Lord may soon add to our little number some of the lost sheep of the house of Israel. We find that the Jewish population are so intermingled with other nations here that the best way to find them out is to labour for the salvation of all.

A man lately purchased a Bible from me some days before I found he was a Jew. Often the offer of a tract leads to an interesting conversation. On Saturdays we frequently visit the Jewish houses. Once we had an opportunity of fully setting the truth before the rabbi and nine other men, in an animated conversation of an hour and a-half. The rabbi said scoffingly, ‘Jesus will come again.’ Yes. ‘And be married,’ winking to his next neighbour. It was a moment before I saw that he alluded to the marriage supper of the Lamb; and then I referred to similar language in Isaiah, Hosea, and the

Psalm. It was evident from their forced interpretations that the of our Lord's divinity and humanity in that Song of Loves was gainsayed. Truly nothing less power of God can take away those tones. 'Give me something that me how to get money,' said a Jew to whom I offered a tract; little conversation along the street down, and promised to read it. Jews cling to their old super-Italian ones scarce believe any-

forward to Dr Philip's arrival pleasure.

4th Feb., 1856.

I rejoice to hear that since my last work of tract distribution has gone among the Jews and Gentiles. The work indeed itself, for those who read some tracts, in the hands of their acquaintances for others. In order to insure will be treated with respect and very generally ask part of their metimes a crowd surrounds me, and voices in many languages for tracts, while hands of various out pieces of money. I always additional pleasure when my carbrani, Ebri, Yehudi, or Lashon. Thus these little messengers way into many a shop and family glad tidings of God's love in doubtless much of this seed falls

upon the wayside—upon hearts trodden hard by many a sin—and is caught away by the evil one, who follows the sower's steps; but shall we not hope, ought we not to pray, that over some God will watch, and water it with his own Spirit, that it may bring forth a hundred-fold.

My work has acquired another and very interesting new feature—that of Bible colportage. I began a few days ago to take Bibles with me, and found the demand most gratifying. During the first five days of last week I sold 84 copies of the scriptures in whole or in part, exclusive of those disposed of by Mr Spillman. A considerable number of these were purchased by Jews. I am delighted to find this the most rapid means of forming acquaintance with the Jews, and easiest introduction to the message of salvation by Christ alone. Every day more Bibles are ordered than Mr Spillman, my Syrian servant, and I can carry; so that we have resolved to open a shop (if we can get one in this overcrowded city), and sit in it all the forenoon, ready to converse with all who come to us, while the afternoon will be spent as at present in the more 'aggressive' street labour.

It will gratify the friends of our school to know that a Moslem boy of eleven or twelve is so far awakened to an interest in spiritual things as to spend many an hour with Mr Spillman in reading the Bible and prayer. He says the instruction received in our school led him to think.

GENERAL INTELLIGENCE.

CHURCH MISSION TO THE JEWS.

RESCUE JEWS AND THE SISTERS OF MERCY.

As in last *Record* that the colony Jews whom the Allies had brought tinople after the destruction of the city, had been pounced upon by the Mercy, who had the cunning to slaves made the almoners of Lord Stratford de Redcliffe's bounty. stated that the matter would be re-in the proper quarter. This has done, and the answer, which is v, is entirely satisfactory, so far as Lady Stratford de Redcliffe are

This is not more than we con-pected, for his lordship has ever leady friend of the mission to the e Ottoman capital. It is certainly which both the Free Church and ought to be thankful, that a person ship's enlightened views, the true Turkey, should be ambassador at at this crisis. This dispensation

in the East is a singularly mixed one. Good and evil, hope and fear, are largely blended in it; and this is not the least of its favourable symptoms, that one who can so well estimate the power of moral and spiritual influences should be present on the spot to give a direction to the social changes which are beginning to set in under the surface of political and military movements. Mrs Koenig thus writes:

We waited on Lady Stratford de Redcliffe last Friday, as we were requested to do in the letter her ladyship wrote in answer to our association, regarding the bounties given from Lord Stratford to the Kertch Jews, and distributed through Catholic hands. The answer was very polite and kind, greatly regretting that another party had disposed of all the money in the manner above mentioned. He had found the *Sœurs de Charité* on the spot, and, not being aware of the existence of our mission, had (unknown to her ladyship) placed the entire and very considerable sum in the hands of the Romish sisters. Lord Stratford entirely concurred with herself

* Hebraiah, Hebrew, Jewish, Holy Tongue

that the money ought to have been distributed through Protestant means, and promised, if there should be any more, to ask us to take charge of it. We talked with Miss Canning (her ladyship being absent) about the possibility of opening a school for the children of the Kertch Jews. She stated, if we could find a suitable person as teacher, she had no doubt Lord Stratford would bear the expense for this winter at least; and with this understanding we left.—*Home and Foreign Record of the Free Church.*

BRITISH SOCIETY.

LONDON.

Mr Jaffé states:—About three weeks ago I was accidentally met by an Israelite, of great respectability, whose salutation surprised me. Before I could speak, he began: 'Have you no recollection of me, Mr Jaffé, an Israelite who so frequently visited your house when you were at Bristol, and in whose welfare you were, at that time, so deeply concerned? Well, when I left Bristol, I thought nothing more of the truths you urged upon my consideration, and for a long time succeeded in even banishing the misgivings and doubts which had perpetually crowded into my mind, and which had, at times, made me very unhappy. Still I could not get rid of the impressions which were made on my mind; I felt my perilous condition, and was longing to be with you; and hearing that you were at Birmingham, I went thither in hopes to meet with you, but was disappointed; I there heard that you were in London, and I came here, but could not for a long time find out your residence; and now that I have providentially met with you, I desire that you would again take me by the hand and teach me those things that will make for my peace.' I am happy to say that I have taken him by the hand, and find him a very apt scholar in the things of the kingdom of heaven.

Another pleasing instance in which the grace of God has triumphed, is that of an Israelite named G——. When Mr G. was first introduced to me, he expressed the desire of being taught to read the English language. I gladly offered him my assistance, but with the understanding that we should read the New Testament. To this he readily consented, and for some time he read without feeling any interest whatever, and this chiefly arose from the fact that his knowledge of the language was so scanty, that he was unable to understand and enter fully into the meaning of the important truths read with him; but as soon as his knowledge of English expanded, he became inquisitive and read with considerable pleasure. He was not above half acquainted with the Epistles and Evangelists, when he became captivated with the purity and sub-

limity of their doctrines. After many anxious trials he became a sincere inquirer after truth; and, through God's grace and love to him, he is now, I trust, a firm and decided believer in the Lord Jesus. It was only last year that Mr G. was officiating during the celebration of the festival in a Jewish synagogue, where he acquitted himself with great honour and gained the esteem of many very respectable Jewish families, but since he has known the truth, he has given up all for its sake; and though he has had nearly ever since to struggle with want and distress, and the Jews are constantly at his house, offering him every possible inducement of a worldly nature to draw him from his integrity, he yet remains firm, and nobly defends the honour of his Master against any and every assault.

Mr Gellert refers to some remarkable circumstances, which, in the course of Providence, have brought a travelling Jew to think seriously of the best things. After the Missionary in London had had several interviews with him, and had made but little impression by them upon his levity and carelessness, the Jew left the metropolis, to visit, as was his custom as a hawker of jewellery, a district of the country. As he travelled along the dusty road, his heart was still unchanged—his purpose was unrenewed, and not having succeeded very well in his trade of late, he thought, perchance, that his Jewish extraction and faith were the obstacles in his way. He accordingly resolved, at the next house where he should present his wares, if the question were put to him, to say that he was a Christian; when he did so, the gentleman at whose door he stood at once invited him in, and asked him the reason of his faith and hope, which compelled the Jew, though perhaps unwillingly at first, to open the law and the prophets, and to ransack them for passages in proof of his Messiahship, whose right it is to reign, and who will reign until he has put all enemies under his feet, and further to show from the same Scriptures, how all the services and sacrifices of the temple did but foreshadow Him of whom Moses spake. Returned to London, he presents himself before the missionary who had faithfully striven to instruct him, and through whose teachings it was that he had been enabled so well to counterfeit a Christian, while indeed a Jew. 'Pardon me,' he said, 'that I have told a lie, in order to improve my circumstances, and to dispose of my goods. I said I was a Christian, and under the full persuasion that I was, the gentleman caused me to remain in his house a whole day; he purchased goods of me to the amount of four pounds, and welcomed me to his own table: but his joy in welcoming me as a brother, the tenderness and sympathy

of his kindness, together with his parting blessing, I desire never to forget. If such is Christianity, and such the mysterious and overwhelming love they bear one another, I am persuaded that it is of all things most

excellent and true, and sincerely desire to be forgiven my sin of falsehood, that with an eased conscience, I may learn more of the Christ and Saviour of the Christian who was my helper and my host.'

LITERARY NOTICES.

SALKINSON'S TRANSLATION OF THE
EPISTLE TO THE ROMANS.

THE following Letter from Dr Julius Fürst, Hebrew Professor at the University of Leipzig, with reference to this work, is confirmatory of the favourable notice which appeared in a former number. Dr Fürst is widely known as an eminent Hebraist:—

Leipzig, Jan. 20, 1856.

Honoured Sir,—I have duly received your Hebrew Letter, together with your Hebrew Translation of the Epistle of Paul to the Romans, for which I tender you my hearty thanks. Your translation pleased me exceedingly. As to the translation adopted by the Missionary and the Bible Society, yours not only occupies a higher position, but that translation is scarcely worthy of being compared with it: whilst in the former the spirit of the Hebrew language is not to be perceived, grammatical and lexicographical accuracy is set at defiance, and the painful feeling of strangeness is excited in the mind of the Hebrew reader. Your version sounds the native notes of the Old Testament without infringing in the least upon fidelity or accuracy.

I would gladly have written a critique on your translation, together with an introduction to the history of the Hebrew translation of the New Testament in general; but as this is no easy literary task, I beg to inquire whether I may write it in German, and whether an English theological journal would be inclined to receive such a historico-critical introduction, translate, publish, and acknowledge it? If the essay cannot be published and acknowledged, I should not deem it expedient to bestow time and labour upon it, since I have other matters which claim my constant attention. With cordial greetings, and requesting you for information,—I am, yours obediently,

(Signed) Dr JULIUS FÜRST,

Professor at the University of Leipzig.

Mr I. Salkinson, Glasgow.

A DISCOURSE addressed to the Baptist Church, Bristo Street, Edinburgh, on the occasion of the Death of Mr Andrew Arthur, one of the Pastors of the Church, Sept. 16, 1855. Edinburgh: William Innes.

MR ARTHUR belonged to a denomination which, in Scotland, is numerically small, but was well known beyond its range as a man possessed of large Christian benevolence. From an early period he was a warm sup-

porter of the Scottish Society for the Conversion of Israel, and, as a member of the Corresponding Committee at Edinburgh, he ever willingly laboured to promote its interests.

A local paper, in an obituary notice of Mr Arthur, says,—'Mr Arthur's greatness consisted chiefly in his goodness. . . . He was never so happy as when engaged in his Master's service, and never unhappy unless when prevented from being so engaged. No demand could be made upon him to undertake a duty which proposed this end in view, to which he turned a deaf or careless ear; his anxiety was always lest he could not overtake, never how he might evade, the call. As a Christian and Christian minister, his conduct was irreproachable.'

Mr Arthur's removal was sudden. He preached twice on Sabbath, 2d September. On the following evening he was seized with inflammation of the brain, by which he was almost immediately deprived of hearing, speech, and consciousness, and in that state he died on the evening of Wednesday the 5th. He was ready. His last discourse was on these words, "All the promises of God are in Christ yea, and in him amen."

The discourse on the occasion of his death, founded on Heb. xiii. 7, 8, is an affectionate but well-merited tribute to his memory. Our space will only allow of a brief extract:—

'I must now touch a wound still fresh. . . . By a stroke of his hand, God has suddenly taken from us a faithful pastor; while we bow with submission to the divine will, let us remember him. For seventeen years and a half he has laboured among us, speaking to us the word of God, how disinterestedly, how devotedly, how earnestly, we all know. His constant aim was to feed us with the bread of life, with the sincere milk of the word, the wholesome words of sound doctrine. Speaking the truth in love, his desire was to build us up on our most holy faith, to promote our spirituality, our love, our peace, our joy, and our faith. His heart was set upon his work; his delight was in his Master's service. Nor were his labours confined to us; wherever he went, and wherever his services were required, he was ready and willing to preach the word in season and out of season. But it was not in these public duties only that he served his Master and the church; in the humble, unostentatious, but most important duty of visiting from house to house, he was most

exemplary. . . . The foundation of his excellence and usefulness was that he was a man of prayer and lived near to God. His outward demeanour attested his inward life, and assuredly the inward life produced the outward conduct. His aim was to do good. He had no relish but for such conversation as tended to minister grace to the hearers. He was a lover of hospitality and a lover of good men. His large heart and

catholic spirit, and amiable disposition, attached to him many friends, and extended his usefulness beyond the sphere of his own denomination.

'Brethren and friends, to whom he so often spoke the word of God, remember him! but above all remember that Word—the Gospel which is the savour of life to those that are saved, but the savour of death to them that perish!'

MISCELLANEA.

DEATH OF BARON AMSCHEL DE ROTHSCHILD.

The advices from Frankfort to-day mention the death of Baron Amshel de Rothschild, the eldest of the five brothers who constituted the senior members of the family. His age was eighty-five, and he was held in great consideration throughout Germany.—*Times*.

The 'Post-Amst Gazette,' of Frankfort, contains the following:—'On the morning of the 9th inst. took place the funeral of Baron Anselm Rothschild. Although the deceased had expressed a wish that the burial might be of the simplest description, a large number of persons, of all classes, followed his hearse, and not less than 150 carriages. His will bequeaths numerous legacies to the charitable institutions of the town. M. de Rothschild, leaving no direct descendants, has named the eldest son of his brother Solomon, who died in Paris, his principal heir. Of his five brothers, who founded that great house, only one survives, namely, the head of the Paris firm, Baron James de Rothschild.'—*Jewish Chronicle*, Dec. 14, 1855.

The *Suabian Mercury* contains the following from Frankfort:—'The fortune of Baron de Rothschild, who recently died, has been valued at from 40 to 50,000,000 fl. A sum of 1,200,000 fl. is destined to continue the alms which the deceased was in the habit of distributing every week, as well as for the distribution of wood to the poor in winter. The fund for giving a dowry to Jewish maidens receives 50,000 fl.; the fund for the sick, as well as the Jewish hospital, 10,000 fl. each. The Jewish school 50,000 fl. Sums of 3,000 fl. are bestowed on several Christian establishments. The clerks who have been more than twenty years in the firm, receive 2,000 fl.; the others 1,000 fl. The Juniors from 300 fl. to 500 fl. Many legacies are left to servants.'—*Jewish Chronicle*.

HOLLAND.

The item in the estimate for the year 1856, under the head of 'Expenses for matters in connection with the Israelites,' amounts to 35,750 fl. (14,300 doll.), amongst these is set down for Theological instruction 16,500 fl.; maintenance of Synagogues, schools, etc., 3,500 fl. It is a remarkable fact, that the number of persons of the Jewish persuasion, holding appointments under Government in the Netherlands, is larger in proportion to the totality of the Jewish population, than the whole number of employees in the total population of the kingdom.—*Jeshurun*.

CONSTANTINOPLE.

The misery of the poor Jews exceeds all the power of the pen to describe. During the course of the past winter, I often came into houses in which, in Europe, no one would stable even his cattle. Lying upon the damp boards, could be seen the afflicted and unhappy sufferers, covered only with a few rags and tattered garments, the windows in the room without glass, the doors broken, and the wind and the rain vieing with each other in pouring through the roof and ceiling cold and wet, in order, as it seemed to me, to aggravate the horrors and pains of those unfortunate beings.—*Jewish Chronicle*.

The Jews have been bestirring themselves; and having made some money in the Crimea, they have salaried a rabbi for a time to work among the long-neglected Israelites of Galata this winter.—*Christian Times*.

NICOLAIEFF, so frequently mentioned of late, has two Synagogues, one Jewish and one Caraites.—*L'Univers Israélite*.

LONDON.

THE JEW'S COLLEGE.—The Baroness Rothschild, we learn, has transmitted a donation of £200 to the Rev. the Chief Rabbi, for the Jew's College—£100 in memory of her deceased father, and £100 in her own name.—*Jewish Chronicle*.

April, 1856.]

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

THE JEW.

'A MAN THAT IS A JEW.'—And I can conceive of no object more profoundly interesting than this—a *man that is a Jew!* All that is venerable in antiquity—all that is sacred in religion—all that is rich in story—all that is sublime in poetry, cleaves to the extraordinary race to which that man belongs;—nor does there exist upon the face of the earth a people who in any of these respects can compare with them. I envy not *his* feelings, who can look unmoved upon the face of a Jew. The most miraculous and marvellous events the world has ever known seem to have their record in the features of his countenance, and the story of ages long since past away is impressed upon his brow. But for such a man as this, infidelity would have had a task far less difficult, and scepticism would have lost one of the most unanswerable proofs of her falsehood and her folly—but *there* is a living witness for the truth of God—nor will the infidel ever be able to achieve a perfect triumph while there lives to confront him, *a man that is a Jew.*

Look on his countenance—mark its peculiar expression. There is that in it which cannot be mistaken. It tells its own story, and the associations and reminiscences which it awakens, crowd upon the mind with the most thrilling and powerful interest. '*A man that is a Jew.*'

1. *He belongs to a race to which all that is venerable in antiquity appertains.*

Who can boast of a heraldry or of history like theirs? A heraldry whose emblazonment is from heaven, and a history whose records are written by inspired pens. The origin of all other nations is for the most part veiled in the obscurity that settles on the remoteness of the past, and so blended with the fables of a vague tradition, that it is hard to separate fact from fiction, or decide, with anything like accuracy, between them. But here is a people, all whose eventful and chequered story is drawn out before us in lines of undeviating accuracy, and in characters of infallible truth. No dim twilight obscures its earliest periods, but the events that marked them stand out before us in bold relief, as though they had occurred but yesterday; and yet so high is their antiquity, that ages have intervened between them and the earliest authentic records of any other people. The plagues—the passover—the exodus—are scenes that seem to live

was born 1087 years before him. What poets for sublimity and grandeur, can compare with theirs! and what are the strains of Sappho and the lyre of Orpheus, to the harp of David and the songs of Zion! But these are minor considerations, and matters of trivial moment compared with those spiritual blessings for which we are indebted, instrumentally, to them. To them pertain 'the adoption and the glory, the covenants and the giving of the law—to them belonged the service of God and the promises—theirs are the fathers—and of them as concerning the flesh Christ came, who is over all, God blessed for ever.' Can we forget that this sacred book—this book, which we esteem above and beyond all other books, written by inspiration of God—the foundation and the fountain—the test and the standard of infallible and eternal truth, was written by Jews? Can we forget that for all the light and knowledge, for all the information and instruction, for all the peace and joy, for all the hopes and anticipations we derive from this blessed volume, we are indebted to the Jews? Can we forget that the Redeemer of mankind was himself a Jew—that the nature which he condescended to take into mysterious and indissoluble union with his own, when he became incarnate for our salvation, was cast in the Jewish mould? That that sacred countenance which was so marred more than any man's, down which the tears of commiseration ran when he beheld the devoted city, and the drops of blood trickled when he hung upon the cross, was the countenance of a Jew? No, I cannot look upon the face of a Jew with scorn; I cannot behold him otherwise than with respect, when I think of this, and a sense of my obligation to the race to which that countenance belongs is thus awakened in my mind. Beloved and honoured they must be, and shall be, for the *fathers' sake*, if not for their own; and though we may well despair of ever paying the debt which we have contracted to them, still, by our kindness and by our efforts for their welfare, we will testify that we are not altogether unconscious of its existence, or unwilling to acknowledge its magnitude.

4. *And, think how long this debt has been contracting.* Through what a long succession of ages it has been accumulating, while scarcely a fraction of the interest has been paid. And even now, at this moment, what is being done for the poor Jew? O, how little! How ought we to blush at the mention of it! For all the world beside there is something doing, but nothing for him. Societies there are expending hundreds of thousands on the distant heathen, but nothing, comparatively nothing, is expended on the poor Jew. Many are running to and fro to gather in from the east and from the west, from the north and from the south, the devotees of Brahma and of Buddha, the disciples of Fo and of Confucius, the savages of New Zealand and the wanderers of Caffraria and Namaqualand, to the fold of the good Shepherd—but O, how few there are interested in the restoration of the lost sheep of the house of Israel! We owe them a long arrear of debt, and it is high time that we began to estimate the amount, and set ourselves seriously and in earnest to its payment.

5. And, then, let us consider, for we are justified in taking this into our calculations, *what prodigious advantage must arise to the Christian cause from the conversion, on anything like an extended and general scale, of the Jews to Christianity.*

The Apostle has taught us thus to calculate—'Have they stumbled,' he says, 'that they should fall?' that is, finally. 'God forbid: but rather through their fall salvation is come unto the Gentiles. Now, if the

fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?' And again, 'If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?' Most assuredly the Jews *shall* be converted to Christianity, truly and savingly converted, whether *we* are honoured as instruments and agents in bringing about the great event or not. They shall 'be grafted in again to their own olive tree.' There is a time to favour them, yea, *a set time*, fixed and limited, in the determinate counsel and foreknowledge of God, and whether near or distant, as sure as the rising of to-morrow's sun, that time will fully come. 'The lost sheep of the house of Israel,' now scattered abroad upon the face of the earth, and the lost tribes, hidden like some buried river from the knowledge and observation of mankind, shall then be gathered to the good Shepherd's fold, and 'so all Israel shall be saved.' As to the precise mode, the exact period, and all the attendant circumstances and minute details, in connexion with which this will be accomplished—these I presume not to specify. Men have their theories respecting this profoundly interesting event, with which I purpose not to intermeddle. Whether they shall return to their own land or not, and, if they should, whether their conversion to God shall precede or follow that occurrence, are points I presume not to determine—I only assume their conversion as a great fact rendered infallibly certain by the promises and prophecies of the sacred volume, and as a fact that cannot but have a most decided and favourable bearing on the prosperity and triumph of the Christian cause, so that it shall be *as life from the dead*, not only to themselves but to the church and to the world. Should their conversion be sudden and rapid—should it be simultaneous, in all parts of the globe over which they are now scattered—should it be, though not altogether without the use of ordinary means, yet in a manner and to an extent, so far transcending and surpassing the measure of those means which are employed, as to render the event confessedly miraculous, and strikingly verifying the prophetic expression of *a nation being born in a day*—it will be an event so much the more impressive, and so much the more decided and irresistible will be its influence upon the world.

And will not the Jews, in the event of their true and saving conversion to God, become the most zealous, devoted, laborious, successful missionaries to the heathen? I cannot but entertain the assurance that they will: while the church herself, aroused by this event to a life and energy and unanimity unknown to former times, will take the field against the common foe, in numbers compared with which all present figures will appear contemptible. And, methinks, the new and superior Spirit of those times will come upon the men of wealth and property as in the days of old, when no man said, or thought, that aught which he possessed was his own, and large estates will be placed at the disposal of the church, so that she shall not, as now, be crippled in her efforts by the want of means, but as kings and queens and princes shall become her coadjutors, so the wealth of empires shall be poured into her treasury.

Nor is it possible for us, my brethren, to picture to ourselves the great honour with which converted Jews shall fulfil their trust and prosecute their labours as missionaries to the heathen. How will their own wondrous story confirm the testimony which they bear! What a demonstration will their conversion be of the ability and willingness of Christ to

save! Who can go forth and announce the faithful saying, 'Worthy of all acceptance, that Christ Jesus came into the world to save sinners,' and add, with the same emphasis as the Jew, 'of whom I am chief!' Yes, I verily believe that after all they will be the most honoured people upon earth, and the world shall a second time receive the gospel from their hands. Other Pauls and Peters and Johns will arise, and, multiplied a thousand fold, go forth into all the world and preach the gospel to every creature; and, some perhaps would add, beginning—yes, again beginning literally at Jerusalem. And be it so. 'I shall not contest the point with them. And thus in the latter end, as well as in the beginning; in the consummation, as well as in the commencement, 'Salvation shall be of the Jews.'

6. *In the judgment of those best qualified to express an opinion on the subject, there has never been a period more favourable to these efforts for the conversion of the Jews than the present.*

Already there seems to be a shaking amongst the bones in the valley of vision. The Jews begin to be weary of the long delay that attends the coming of their vainly-expected Messiah. They have their misgivings as to the correctness of their views. They feel as though the system to which they have so tenaciously clung had waxen old and was ready to vanish away. Hope deferred begins to make the heart sick. They long for some better teaching than their Rabbins give, and for some more satisfying and sustaining influences than their talmuds and their targums yield. In this state of things their enlightened and intelligent men are more disposed to converse and argue upon the subject of the Messiahship of Christ than in former times; while the political movements in Europe are procuring for them a freedom of thought such as they have never possessed since the destruction of Jerusalem. And most assuredly, at the present period, when infidelity, under the guise of rational Christianity, is overspreading the continent, and especially taking possession of universities and seats of learning and chairs of theology throughout the states and empires of Germany, we shall do well to seek the conversion of the Jews. Under whatever name or form infidelity may appear, she can meet no antagonist more formidable than a learned, an intelligent, and converted Jew. Every consideration then combines, interest with benevolence, duty with compassion, a sense of obligation with a feeling of pity, to press on our practical and devout consideration the claims of the Jew. He is sunk in deep degradation and misery; have we no tear to shed over his sufferings?—no hand to minister to his necessities? He is perishing in ignorance and unbelief, and shall we suffer him to perish, without an effort to instruct and save him? That blood which his fathers invoked upon themselves and upon their children is on them in judgment to this hour, and you know how terrible the malediction is; and shall we dare, by our indifference and neglect of them, to bring their blood upon ourselves, and suffer them to cry against us as they pass, hopeless, and perhaps blaspheming, into eternity, *Refuge failed me—no man cared for my soul*; they sent the gospel indeed to pagan lands, but left the poor Jew unpitied and unheeded, to perish without it in their own? Oh no; God forbid that a guilt so aggravated should be ours, that a curse so bitter should rest on us! Rather let us, from this hour, awake to a more accurate estimate of our responsibility, with reference to the Jews, and to a warmer zeal and a deeper sympathy in their behalf. Let us not be deterred by the failures

of the past, nor chilled by the apathy of the present. Let us remember that the times and the seasons are with God. Let us ever act under the impression that *duty* is ours, *success* is with him. And though we should not succeed to the extent of our expectations or wishes, still it will be well for us that it was in our heart. The effort and the purpose cannot but be well pleasing to Him, and though Israel be not gathered, 'Yet shall we be glorious in the eyes of the Lord.'

But Israel *shall* be gathered, whether we live to see it upon earth, or behold it from our seats in glory. God is pledged to it in terms the most explicit, and by engagements the most solemn. 'Behold,' he hath said, 'I will gather them out of all countries whether I have driven them in mine anger, and I will bring them again into this place, and I will cause them to dwell safely, and they shall be my people, and I will be their God.' Then he will 'bring again their captivity as the streams in the south.' Then again Jacob shall take root, and Israel shall blossom, and bud, and fill the face of the earth with fruit. 'For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein; thanksgiving and the voice of melody.' Then shall the long winter of their enmity and unbelief be over and gone, and the time of the singing of birds shall come; then shall the harp of Judah be taken from the willows and strung and tuned to deeper tones and sweeter strains than David or Isaiah ever knew; and then shall the fulness of the Gentiles come, and the middle wall of partition between them and us be effectually and for ever broken down. 'The ransomed of the Lord'—both Jews and Gentiles, the men of every colour, and of every clime—'shall return and come to Zion with songs and everlasting joy upon their heads—they shall obtain joy and gladness, and sorrow and sighing shall flee away.'—From '*The Jew*,' a Sermon by the Rev. Thomas Raffles, D.D., LL.D.

JEWS IN THE SAHARA.

THE *Jewish Chronicle* has the following account of the Jews in the Sahara from the 'Asmonean':—We are informed in an article which has appeared in Dr Frankel's 'Monatsschrift für Geschichte und Wissenschaft des Judenthums,' for April last, that a considerable number of the Jews live in Tuggurt, a town and district of Central Africa, 360 miles north-east of Tombuctoo, and that those who reside in Taghzut, which is not far distant, carry on an extensive trade, and live in comfort. The account is given by a co-religionist, who has recently visited them.

He found them living quite in the patriarchal style. They have a great abhorrence of usury, and unlawful modes of traffic. The more wealthy among them carry on a wholesale trade with different articles of clothing which are made in the Sahara, and are proprietors of palm-gardens. Others are goldsmiths, silversmiths, work in tin, or make brushes, combs, etc. Some spend a part of the year in visiting the different places in the desert for purposes of trade, and return again to their families with the money they have earned.

In Tuggurt, Taghzut, and Suf, the oldest member of each community acts as a minister of religion, and the men meet in their houses every evening for prayer. Our informant was entertained in the most hospitable manner in the house of one of these elders in Israel, David Ben Khalfa, who resides at Taghzut.

The Mahommedans are inclined to be tolerant towards the Jews: all that they require is that they should wear a black turban as a badge of distinction, and impose some restrictions as to the public exercise of their religious rites.

The Jews in Suf complained of these restrictions, and expressed a wish that the French might obtain the sovereignty over the country, that thus they may enjoy full toleration.

The family of David Ben Khalfa consisted of his wife Rachel, a daughter fifteen years of age, and two married sons, the oldest of whom lived in his father's house, and a nephew, who, having no property of his own, lived with his wife and children in a wing of the house, the kind uncle for the most part supporting the family.

The praiseworthy custom prevails in this little community, of providing for the necessities of the poorer members. The father, who is unable to labour through affliction, has no occasion to be distressed concerning those who depended on him. A blind man with his family was entirely maintained at the expense of the community. The family were abundantly supplied during the whole year with food and clothing.

The dress of the men is the same, generally speaking, as that worn by the Arabs, with the exception of the black turban already alluded to, which is made of taffeta for the more wealthy; but the dress of the women is an extraordinary mixture of articles of luxury and of plainness bordering on squalid poverty. They wear the common dress used by the Arab women, which is made of cotton or undyed wool, and at the same time a vast number of large, heavy earrings, and bracelets on their arms and legs, made of silver, or in some instances of solid gold. This was the case with Rachel the wife of their host. It appeared odd to see Mrs David Ben Khalfa plunge her arms, with her golden bracelets on, into the large black boiler, which she scoured most lustily; or sitting down by the goats, with the earthen milk pan, which she held firmly fixed between the golden ornaments which she wore on her feet.

Our traveller was invited to partake of a dinner, in which there was an abundant supply of soup, different ragouts of mutton, with preserved lemons, pickled figs, as a dessert. During the meal, porcelain cups filled with excellent brandy, which David himself had prepared from dates, were served to the guests. They each drank each other's health, by crossing hands and kissing them, when about to taste the cup. This custom, and that of fishing with the fingers for the morsels which swim in the soup, are the only peculiarities which distinguish the dinners in the Sahara.

At sunset the Jews of Taghzut, and some who live at Gimar, who came out of curiosity to see the stranger, met for prayer. David repeated the prayers, and the rest added their amen at the close of each.

As it is not often that we can obtain any information concerning the Jews who live in a neighbourhood so remote and secluded, it may be worth while to refer to the account given of a death and funeral which took place during the visit paid to the Jews in Taghzut.

'The second day after my arrival,' says our traveller, 'I was requested by Salomon, the nephew of David, to see his child, who lay ill from the small pox. The poor child was placed in a bed of sand, which formed a crust with the matter discharged from the numerous sores with which the body was covered in every part. The child was near death, and I told the parents that it could not be expected to survive until evening. As, however, it continued to live during the afternoon, and seemed even to revive a little, they began to think that I was mistaken in my opinion. So much greater was their grief when they found that their child expired in the arms of its mother just as they were beginning to hope for its recovery. The mother rushed out of the house, and uttering fearful screams, began to tear her face with her nails. David and his wife prevented this, and brought her back into the room, where they succeeded, with much difficulty, in pacifying her in some measure. The patriarch prohibited very earnestly the use of the lamentations for the dead which are customary among the Israelites and Mahommedans, as they could only have served to attract a crowd of idle

spectators. A piece of new white cotton was procured, and the body was covered with it, and placed on a bier formed of palm branches.

'As the Israelites as well as the Mahommedans, bury their dead as soon as possible, and it was late in the day and the burying place was distant, no time was lost in forming a little funeral procession. The men relieved each other very frequently in carrying the bier. When one had carried it for a few minutes, another took his place without saying a word. The mourners were much gratified on seeing me take part occasionally in assisting the bearers. On arriving at the place of interment, the body was placed on the ground, and a prayer was repeated, during which two men made a grave in the loose sand, and secured the sides of it by means of some pieces of palm-wood which they had brought with them for that purpose. After the body had been placed in the grave, other pieces were placed over it, forming a kind of roof, after which every one present threw some sand, and the grave was completely closed. When the interment was ended, David repeated a long and solemn prayer, all around adding their amen at the end of each petition.

'As the procession returned, not a word was spoken by any one, and when we reached Taghzut, each went to his home in silence.'

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date. 1856.	Place.	Nature of Service.	Speakers.
Feb. 3.	Dundee (U. P. Ch., Tay Square),	Anniv. Sermons,	Rev. John Macfarlane, LL.D.
" 3.	" (Cong. Ch., Panmure St.),	"	"
" 3.	" (Bell Street U. P. Ch.), -	"	"
" 3.	" (Wishart Ch.), - - -	"	Mr Salkinson.
" 3.	" (School Wynd Ch.), - -	"	"
" 3.	Brechin (Maisondieu Lane U. P. Ch.),	"	Rev. Thomas Henderson.
" 3.	" (City Road U. P. Ch.), -	"	"
" 3.	" (High Street U. P. Ch.),	"	"
" 4.	Glasgow (Religious Instit. Rooms),	Prayer Meet.,	Rev. J. Isidor Mombert presided.
" 5.	Dundee (Panmure Street Chapel),	Ann. Meet. of Aux.,	Provost Rough, Chairman.
" 7.	Cupar (Burnside U. P. Ch.), - -	Lecture, - -	Mr Salkinson.
" 10.	Forfar (U. P. Ch.), - - - -	Sermon, - -	"
" 10.	" (Cong. Ch.), - - - -	" - -	"
" 11.	" (Cong. Ch.), - - - -	Lecture, - -	"
" 13.	St Andrews (Cong. Ch.), - - -	" - -	"

The Secretary has recently received the following letter from a Christian lady, who has repeatedly manifested, by her liberal support to the Society, her deep interest in its great object:—

27th March, 1856.

REV. DEAR SIR,—I have much pleasure in forwarding the accompanying donation. I know no object which ought to be nearer the hearts of God's people than the conversion of Israel. All the reasons which urge us to send the gospel to the Gentiles equally call upon us to do all in our power to make Christ known to the Jews. The latter have,

moreover, claims over the former. What a vast benefit to Europe—to the world—at the present time, would be a people thoroughly decided for Christ in every country—such a people as were in ancient times the Covenanters in Scotland, or the Nonconformists in England. Nothing could be more likely to bring about the conversion of the world. Soon would the 'little leaven,' by the blessing of God, leaven 'the whole lump;' and such a people as the Jews converted to the faith of the gospel would prove. Alas! that their zeal for God should still be 'not according to knowledge.' But let us not be discouraged. Many of them have already acknowledged

Jesus of Nazereth to be the Messiah, and are now labouring with success in his cause. And we have the assurance of the Divine Word, that 'all Israel shall be saved.' Happy day for the world: for then shall the sound be heard, 'The kingdoms of this world are become the kingdoms of our God and of his

Christ.' The conversion of the Jews is evidently the key to the conversion of the world.

Let, then, the friends of Jesus help on the deliverance of Israel.

Praying that you may have abundant success in your work of holiness and labour of love, I am, yours sincerely, M. W.

FOREIGN.

ALEXANDRIA.

Safe Arrival of Dr Philip and Family—Labours of the Rev. R. Grant Brown and Mr Spillman—Bible Distribution—Cordial Greetings—The School—Importance of having a non-exclusive Church at Alexandria.

(Letter of Dr Philip to the Secretary, dated 7th March.)

MY DEAR SIR,—After a very tedious voyage in a fine new s.s., which made her first trip, and was consequently subject to many variations of her compasses, we had much contrary wind, heavy seas, etc., encountering various unexpected accidents, it pleased the Lord to bring us all in safety back to this the field of our labours. Mr Brown and his dear family we found recovered from the fatigues of the past summer, and he himself busily engaged in disseminating the Word of God in the various ways which he finds open here, assisted by the young man, Mr Spillman, whom he has alluded to in one of his letters—a devoted seryant of God, who employs his time as colporteur. Within the last few mouths, Mr Brown and Mr Spillman have disposed of some hundreds of copies of the holy Scriptures in various languages. We may hope for blessed results from this. The word will not return void, but accomplish that for which the Lord has sent it, to lead men to Jesus, and make them wise unto salvation.

After spending a few days under Mr Brown's roof, we entered a house which Mr Brown had succeeded in procuring the day previous to our arrival; it is large and airy, not far from our former dwelling. We entered so soon on account of having our luggage there; but for more than a week it was more fit to lodge horses than human beings, having scarcely any glass in the windows, nor locks on the doors. We had it open to wind and weather; it has cost us a good deal of money and labour to make it habitable.

On my arrival, I met with many a hearty welcome. Jews, Mahometans, and Christians all seemed glad to see me back again in Alexandria. Many came to my house even the first week to pay their respects, and wherever I went in the streets, I was greeted on all sides in terms of welcome in the various languages of this Babel. Many a 'How do you do, Doctor?' came from the lips of the English; many a 'Benvenuto' from the Italian; 'Comment va-t-il' from the French; 'Willkommen, Herr Doctor' from the Ger-

man; 'Sholem alekam,' from the Jew; and 'Esslam alike' (peace be to you) from Jews and Mahometans; followed by an 'Elhamdu Allah (praise be to God) that the doctor had arrived again.'

Amongst others whose greeting in the streets affected me most, was that of many a member of our school, which, as you are aware, was closed shortly after my departure last year, for three reasons, viz.:—1st, Want of funds for efficient teachers; 2d, Want of a proper establishment; 3d, On account of the cholera. After giving me a hearty welcome, the boys, one and all, inquired, 'When will you open the school?' One actually could not restrain his tears, saying 'Oh, do open it soon. Look, I am now growing up fast, and learn nothing.' Another, who is now in the Roman Catholic school, said, 'I learn nothing good there, but I cannot spend my days wandering up and down the streets, and there is no other school to which I can go. Pray open your school soon, and I shall be the first pupil to join.' Many similar cases I could relate; and let me assure the directors and the friends at home that it is a subject of deep regret to many a Jewish parent that I have returned without the means of opening an institution here, where one is so much needed. I can truly feel for them and with them, as, with the exception of the Roman Catholic and Greek schools, and a Jewish elementary school, there is not a single school here to which parents, who do not wish their children to be brought up with the superstitions of the two former, and the ignorance of the latter, can send their children to receive an education to form the mind, and make them useful members in the society of their fellow men. I trust that the plan for the formation of a Christian educational establishment here, which so many of the friends at home were willing to aid when I was in Scotland, will be carried into effect without loss of time, to enable us to embrace this precious opportunity to bring up many of the rising generation of Egypt, especially the Jews, with the knowledge of

true God, and Jesus Christ, the Saviour of Jew and Gentile. At the same time, forward with great anxiety to see a good and efficient school established, and aided by our churches in, but likewise a church, that Presbytery in Alexandria may have the same as in Alexandria as the Episcopalians; have a place set apart for Divine in which they can worship God as we have been accustomed to do at home. Number of British residents increases daily; and I believe a Presbyterian here would bring many together who appear in the church. The same has been experienced in Gibraltar and Malta, together with the raising of Presbyterian churches, the congregations have grown. An object of great importance, which will rise from the possession of a church, that the many Continental Protestants would have a non-exclusive place of, in which they might have the gospel preached to them in their respective lands.

The English church here cannot do so, because none but an Episcopalian can officiate in it. Jews with whom I have had opportunity of conversing since my return, are old acquaintances, whom I find still influenced by the truth. They converse with us about Christ; but, alas! we change upon their minds. Whilst we can influence the adults, our work is in the rising generation. The open in this department, the scholars are free to enter, the means only are wanting in this strange world! So many millions can be won for the overthrow of an earthly Saviour, and for the diminution of one (Russian) empire, and such great discomfiture to be in the way of raising a few dollars to commence effectually the demolition of the strongholds of Satan in this

place; to undermine his pernicious principles, which are hurrying so many to perdition. Let God arise and plead His own cause. May it please Him to awaken men, like the author of 'Altar-Gold,' to give us their powerful influence for the promulgation of God's work in Egypt, and, through the Jews, to many others.—Yours very truly,

H. PHILIP.

ALGIERS.

MR WEISS had, some time ago, the misfortune to suffer dislocation of his right arm by a fall, which caused, for some time, much pain. He is now, happily, recovering. The following extract from his letter, dated 25th Feb., refers to the inquirers, of whom mention was made in Mr Weiss' communication, which appeared in our February number:—

'Soon after the writing of my letter, in which I told you of the difficulty I found in seeking employment for my inquirer Isaac, Mr Campazzi succeeded in making him work at the docks; but soon again he was obliged to leave that occupation. The reason was the following:—A wicked Jew came and struck him a severe blow in the region of his left eye, which latter became, after a few moments, entirely hid in the midst of a large swelling of a dark blue colour. The overseer of the works, having overtaken the fleeing evil doer, asked him the reason of his violent behaviour, and the Jew said that it was because Isaac has changed his religion. Upon this confession, the overseer struck the Jew with a stick, but thought it also right to chase away poor Isaac from his work, saying that he would have no apostates in his employment. In a little town, about 40 miles west of Algiers, great fortification works are going on at present. Thither I sent Isaac, and where he found employment, at about two shillings a-day, but, alas, no instruction.'

GENERAL INTELLIGENCE.

BRITISH SOCIETY.

ROME.—PARIS.—Mr Brunner relates that eighty Jewish families, in Paris, are friendly and familiar intercourse. Number baptized in connection with his is eighteen, all of whom, except one, are walking consistently with their profession.—*Jewish Herald*.

BRILL.—From this station, Mr writes that, since his residence there, by sale or donation, distributed more than 30 copies of the scriptures, in whole and part; that he has preached Christ to more than 600 Jews during the past year, of whom were many soldiers, some of whom have already enlisted in the service of Jesus Christ; that he believes his work to have been specially blessed to

hundreds of travelling Jews, who have taken and carried with them leaves of the tree of life, which shall be for medicine and for food to souls far away from Christian charity, and unaware of their condition as sinners. Mr Cohen speaks of eight persons as fruits of the Divine blessing on his labours during the past year. Three of those baptized during the same period have fallen asleep in Jesus.—*Jewish Herald*.

FREE CHURCH JEWISH MISSION.

AMSTERDAM.—The *Théâtre Français*, a handsome and commodious building, has been purchased, and permission obtained from the Town Council to change the same into a place of worship for the use of the Rev. C. Schwartz's congregation, whose

present place of meeting has been for years too small. Mr Schwartz, writing to the convener, says:—"For years you could read at the front of the fine building, "Great German Theatre." We intend to put the following inscription. On the left,

בית תפלה לכל העמים—"House of Prayer for all Nations;" and on the right hand, "Teach the Gospel to every Creature;" and between the two the symbol of the Church of Scotland (the burning bush), which is at the same time, that of Israel.'

PRESBYTERIAN CHURCH IN IRELAND.

Jewish Mission.—**BONN.**—*A Female Convert from Judaism.*—The Rev. Wm. Graham, in a letter to the Secretary, dated Bonn, Jan. 28, 1856, gives the following account of Emma Ungar who was baptized by him there, on the first Sabbath of January last. 'I deem it right and needful to write somewhat more fully than usual on the subject of our Missionary proceedings in Bonn during the last few weeks. The Lord has been pleased to open the heart of one of the daughters of Israel, as he opened Lydia's in the days of old, making his sovereign grace triumph over weakness, misery, and terrors stronger than the terrors of death itself. Emma Ungar is the daughter of a highly respectable merchant of Bonn, a man of great intellectual powers, an eloquent speaker, and in 1848, a leader of the insurgent people in their demands for liberty and equality. But though conspicuous as defender of popular rights, he kept within the bounds of the law, and though arbitrarily imprisoned for a whole year, he was then fully and

unanimously acquitted. In the meantime his business had gone to ruin, and he found himself in comparative poverty with a large family. In this family Emma was brought up. Her father taught her nothing, for he was and is a rationalistic Jew, believing that the idea of a God is the only thing necessary, and that all the rest in all religions is priestcraft and imposture. I first met her, about four years ago, at the house of . . . a rich rationalistic scolder, who never mentioned the Virgin Mary without uttering against her the most horrid blasphemies. Emma was at that time a girl of sixteen years of age. She was present at our discussions, and was disgusted with her uncle's blasphemies, though her disapprobation was based on no deeper feeling than respect for the presence of a stranger. Years rolled on, and the girl grew up into the woman. She had no faith in man or in God, and the mind, left to itself, staggered and reeled in darkness and confusion. In this state of despair and desperation she was visited by my wife, who brought her and another Jewess to join our circle at the tea table. The poor girl opened up to me all her heart, and in feeling that she had a friend whom she might trust, and who could guide her, she felt relieved of half her sorrows. That meeting, as she always says, brought her to herself again, and gave her confidence in the goodness and mercy of God. The weight that oppressed her was not indeed removed, but she had got new strength to support it. She had now found friends, and in case of absolute necessity, a home; and she was able to bear all her trials, which were many, but of which we will not speak more particularly, with somewhat of serenity of mind.'

MISCELLANEA.

JERUSALEM.

A letter, addressed to the editor of 'L'Univers Israélite,' from Jerusalem, dated Tischri 6,5616, gives the following account of the institutions founded by M. Albert Cohn.

1. The hospital, which is as yet on a small scale, for the founder was aware that it was necessary to begin thus, in order eventually to accomplish something greater. Notwithstanding, the register of this establishment affords the following results of those treated since July 26, 1854, to Sept. 13, 1855:—

	Men.	Wom.	Chil.
Discharged Cured	285	231	516
Left in improved Health	20	18	38
Died.....	9	6	15
In Course of Treatment	12	8	20

Total ... 326 263 589
87,000 prescriptions have been given from the dispensary to poor patients.

2. The loan society, founded by Baron Amschel de Rothschild of Frankfort, with a capital of 100,000 piastres, has advanced, to hundreds of poor families, from 100 to 500 piastres, without interest.

3. The trade association, founded by Baron Alphonse de Rothschild, for placing forty boys with Jewish masters, with whom they receive religious instruction every day, for one hour and a half. They receive, also a monthly allowance of twenty-six piastres. This institution is in a very flourishing state.

4. The lying-in institution, founded by the Baroness Betty de Rothschild, furnishes linen to sixty poor women, and clothes for the child, to the value of 200 piastres, and 50 piastres in money.

5. Every Friday, bread is distributed, in the name of Madame Mathilde Cohn, to 120 poor persons.—*Jewish Chronicle.*

May, 1856.]

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

ANNUAL MEETING.

THE Eleventh Annual Meeting of the Scottish Society for the Conversion of Israel was held on Monday evening, April 21, 1856, at the Religious Institution Hall, St George's Place, Glasgow. The Rev. Dr Robson presided over a highly respectable audience; and on and around the platform were several clergymen of various denominations, and a number of influential citizens, who take a deep and constant interest in every philanthropic work. The proceedings having been opened with an impressive prayer by the Rev. Alex. Fraser,—

THE CHAIRMAN said he did not think it necessary to occupy the time of the meeting with any lengthened introductory remarks. As they were all aware, this was the Eleventh Annual Meeting of the Scottish Society for the Conversion of Israel. The Society, at its commencement, was small in numbers and weak in influence, but its prospects had gradually improved; it had gone on increasing in strength and means, and it had been blessed of God for the conversion to a knowledge of the truth as it is in Christ Jesus of some of the descendants of Abraham after the flesh. The Society was not sectarian in its character—it worked in harmonious co-operation with the agencies of other churches, and it was not in a spirit of hostility to any other similar association that the Scottish Society had been commenced and its operations continued. But it was thought by those friends of the Jews by whom it was instituted, that an association founded on a catholic basis, and not connected with any particular church, was not uncalled for, and that it was likely to obtain general Christian support. The meeting would hear in the Report about to be read a statement of the labours of the agents, whose work had, to some extent, been blessed for good. Whether God should be pleased to vouchsafe to the Society a larger or smaller share of success, they must go on in their 'work of faith,' in the knowledge that in due season they should reap if they faint not. After some additional remarks on points embraced in the Report, the Chairman called on

The Rev. THOMAS HENDERSON, Secretary to the Society, who read an abstract of the Annual Report. [As the Report, Abstract of Accounts, etc., will be issued as a supplement to the June number, a very brief abstract is here given.]

FOREIGN OPERATIONS.

At HAMBURG, Mr Elvin continues to labour. He has had frequent opportunities for presenting the gospel to his Jewish brethren, and has sold, or given, in the case of those who are too poor to purchase, 15 Bibles and 32 New Testaments, and distributed several hundreds of tracts.

At ALGIERS, the Rev. Benjamin Weiss and Mr Campazzi have continued to labour during the past year among the Jewish and Gentile population.

By the kindness of the London Tract Society, Mr Weiss has been repeatedly supplied with large quantities of tracts, in various languages, which have been distributed by himself, Mr Campazzi, and a *colporteur*, employed by other parties to labour chiefly among the Spaniards, but co-operating with the agents of this Society.

At ALEXANDRIA, the Rev. Dr Philip and the Rev. R. Grant Brown are, as formerly, engaged in efforts for the advancement of the gospel. The state of Dr Philip's health, and that of his family, having rendered a temporary change necessary, they spent the summer in this country, and in the month of January returned to Alexandria, where he met with a cordial welcome. Mr Brown, with a view to recruit his health, which was suffering from the state of the atmosphere, and also to gain a more rapid acquaintance with the Arabic, in order to facilitate his missionary labours, spent part of the autumn on the heights of Lebanon. During his stay there, his health was greatly improved, and his acquaintance with the Arabic was considerably extended. Whilst at Lebanon, Mr Brown availed himself of opportunities for presenting the gospel, and since his return to Alexandria, has energetically pursued his great work, aided by a young man, with whom he providentially met at Beyrout.

HOME OPERATIONS.

GLASGOW.—Mr Salkinson has availed himself of many opportunities for commending, in private, the gospel to the attention of his brethren in this city. Some of those who have been under his instruction, being without fixed residence, and failing to find employment here, were obliged to remove to other places, and thus early lost that spiritual superintendence which they required, and in some instances seemed desirous to have.

TEMPORAL AID FUND.—The contributions to this Fund have been few, and, to avoid drawing on the funds given for direct missionary objects, the agents have in some special cases sought the assistance of private friends, and used other means for the relief of needy, but apparently deserving individuals. It is hoped that somewhat adequate attention will yet be given to the importance of this Fund, with reference both to Home and Foreign operations.

FINANCE.—The enlarged expenditure of the past year, caused in part by the return of Dr Philip and his family for a season to this country—a step rendered necessary on account of their health, and by grants to him on account of journeys, loss on exchange, and expenses in acquiring languages; and also by necessary increase of the salary of two of the Society's foreign agents, led the Directors to make a special appeal to the liberality of the friends of the Mission. They are happy in being able to acknowledge that, in numerous instances, this appeal met with a cordial response from churches and individuals. About two months before the close of the financial year on 31st March, it was calculated that £650 would be required to meet the claims against the Society till that term. Within that period the appeal was so far met, that the deficiency was found at the close of the year to be only £232 14s 11d. The Directors have long felt a strong desire to lessen the Society's home expenditure, and have so far succeeded. By removing their office to the Religious Institution Rooms, they have been able to dispense with the Assistant-Secretary, and to make other minor retrenchments.

The TREASURER'S STATEMENT showed that the contributions to the Society, including collections, subscriptions, &c., amounted to £1445 14s 2d, and that at 31st March there remained to the debit of the Society £232 14s 11d.

The Rev. Dr SYMINGTON rose to move the first resolution, which is in the following terms:—

‘That the Report, an abstract of which has now been read, be adopted, and, with the Treasurer’s Statement, be printed and circulated, under the superintendence of the Directors.’

The rev. gentleman then said the resolution just read needed no recommendation from him to meet the approval of the meeting. It spoke for itself. The report they had heard read embodied two points of great interest in the mission to the Jews. One of those was the extent of the field of labour, and its importance. When they looked abroad on the great missionary cause which had been going forward for the last half century, it did appear as if the whole earth was waiting for the conversion of the Jews. Yet all the efforts which had been made, in comparison with the greatness of the means, had been attended with such small success, that there was great room for the exercise of faith. Some ten or eleven years ago, the Synod of the Church with which he was connected entered into this work, and in that time they had had a mission among the Jews in London, giving them almost as much as they could do, as a small church, in that quarter. That mission had an agent of great rabbinical learning, who spared no effort for the conversion of the Jews in that part of the country. The missionaries of the Scottish Society had to deal with precisely the same class of objects; and the same means were employed to reach them and influence them in the one case as in the other. All attempts to convert the Jews had to be carried on in a sort of friendly disputation. Other results of the labours of both societies seemed to be quite similar. The obstinate resistance of the Jews to the gospel was a very dark and dismal picture to present, yet they were called to work on in faith, convinced that the reward of their labours would one day be realized. One department of the report referred to their Temporal Aid Fund. It certainly opened up a problem difficult to solve in connection with the mission to the Jews. Any one who had taken an interest in missions to the Jews must be convinced that there ought to be a fund for the temporal assistance of converts, and of inquirers into the truth of Christianity. It was well known that when a Jew became a convert, or was even a sincere inquirer, he was deserted by his friends, the door was closed upon him, and unless something was done for his relief he would be thrown utterly destitute. The abuse to which such an appendix to their institution was liable, rendered it a difficult matter to deal with satisfactorily. He was glad to see that the Society was beginning to grapple with it, and he had no doubt they would act properly and prudently in the matter. But the first and great business of the Society was the conversion of the soul. He vastly liked the title of the Society. The conversion of the children of Israel! It was not a society for the temporal improvement of the Jews; for if they adopted Christianity, their temporal prosperity would follow as a matter of course. It was not a society for flattering the Jews, for holding out to them the prospect of their restoration to their own land, and of their becoming the greatest nation in the earth. That was not his view, and he reckoned that holding out promises which led to such a view were calculated to afford those individuals an apology for their unbelief in Jesus of Nazareth. He held that the duty of Christians in this matter was conversion, and he was glad to say that the object of the Society was the spiritual needs of the children of Israel—to tear off the thick veil of unbelief, and when that veil was taken away the Jews would turn to the Lord, and the object of the Society would be gained. He had been asked to speak on the topic—the benefits received through the Hebrew race an argument for Jewish missions. They would observe that an acknowledgment of the benefits received placed the missions on the footing of gratitude to the Jews, and therefore they might say also due to God. These benefits were not from the Hebrew race, but through the Hebrew race, for the benefits received came from God. Christians were under obligations to the Jews for their ecclesiastical covenant. That covenant connected them with Abraham—having respect to other nations than the Jews. ‘I will make thee a father of many nations.’ Christians as well as Jews

were entitled to claim Abraham as their father. 'If we be Christ's, then are we Abraham's seed.' They were thus indebted to the Jews for a noble ancestry—an ancestry superior, even in point of antiquity, to that of the Norman peer or Saxon noble. No heraldic escutcheon could boast such marks of honour as that which bears, in more than mortal blazonry, the arms of Abraham, the friend of God. Then, Christians were indebted to the Jews for the scriptures in general. Moses, the writer of the pentateuch, was a Jew. Isaiah, Jeremiah, Ezekiel, Daniel, and others who penned those glowing predictions which serve to elevate and direct their thoughts, were Jews. Those sacred songs which were used in their congregational and family devotions were composed by Jews, having been first sung to the harps of David and Asaph. The writers of the books of the New Testament were all of them Jews. It was impossible to make use of the Word of God without being reminded of their obligations to the Hebrew race. And who were the men who first preached the gospel—who were employed in the propagation and establishment of Christianity? All of them Jews. But the greatest obligation of all remained to be told—the Saviour of the world was a Jew—of whom, as concerning the flesh, Christ came.' He who, as Divine, was the Son of God, was, as human, the son of man. He, to the hour of whose advent the harp of prophecy had ever tuned its loftiest strains, acknowledged a Jewish ancestry, and claimed as his native country the land of Judea. The atonement for sin might be said to have been made by Jewish blood. All these things considered, it would be admitted that the claims of the Jews, on the score of gratitude, were valid and strong. This would be admitted by all right-hearted Christians. Those who, when such an appeal was urged, would wrap themselves up in the panoply of indifference, gave small evidence of their having profited by the oracles of God, of their having believed the gospel, or of their having received the atonement. But on these things he could not enlarge. He would conclude by saying that it was impossible to do full justice to the claims of this people. Every motive urged attention to their wants;—justice, for we are their debtors—gratitude, for they are our benefactors—sympathy, for they are in misery—and duty, for God has commanded it. They are a people who, of all others, may be said to be the aristocracy of the human race. Their patent of nobility boasts the sign-manual of heaven; the title-deeds of their inheritance are enrolled in the covenant of Jehovah; their right of possession is secured by a law of entail as ancient as the call of Abraham from Urr of the Chaldees. There lingers around the Jews 'a gleam of Palestine, of glory past, a halo of heaven.' Nor must a single desponding thought be permitted to damp the ardour of hope, or lessen the vigour of activity in their behalf. True, they are fallen and low—very low. Their holy cities are a wilderness—Zion a desolation. The beautiful house where their fathers worshipped is burnt up with fire, and all their pleasant things are laid waste. But the promises and prophecies of Revelation, the power of God, the work and Spirit of Christ, contain assurance that they shall rise, and conspire to make the day-star of hope to spring up in our bosoms with regard to Israel.

'Yes! Salem, thou shalt rise! thy Father's aid
Shall heal the wound His chastening hand hath made;
On David's throne shall David's offspring reign,
And the dry bones be warm with life again.'

The Rev. Mr GORDON from Nova Scotia, who is about to proceed to the New Hebrides, rose to second the motion. He referred to circumstances by which, a few years ago, his attention was specially called to the state of the Jews; and since that time he had endeavoured, so far as his little influence went, to act in favour of the Jews. In London, one of the first societies with which he connected himself was for the conversion of the Jews. When they contemplated the Jews—their origin and character—they could not refuse to give them their sympathy. He referred to the denunciations in the scriptures against the unbelief of the Jews, and passages in the New Testament, bearing on our Saviour's compassion for the people who despised his instructions. The apostle Paul, wherever he went, hastened first to the synagogues of the

Jews, and next to the meetings of the Gentiles. When they viewed the present condition of the Jews, they should consider the necessity of sending them the gospel. For what atrocious deed were they expelled their country for so long a period? What an enormous deed must that people have committed, which expelled them from their country for seventeen hundred years! That awful deed was the crucifixion of God's own Son. But they were assured that the time of their captivity would come to an end. What an object they had in view in this Society—the bringing in of the Jews to the Christian church! If the six hundred millions on the earth who know not Christ, were to be brought to a knowledge of the gospel, the work must be aided by the Jews. When they thought of the gracious promises they had received of the Jews, they should see it to be their duty to send them the blessings of the Gospel of Christ. Having again cordially seconded the resolution, the reverend gentleman resumed his seat.

The CHAIRMAN then put the resolution to the meeting, and it was approved of unanimously.

The next resolution was moved by the Rev. JOHN EDMOND. It was as follows:—

‘That the experience of the Agents of this and kindred societies shows that many Jews, and especially Jewish inquirers and converts, are in circumstances to require temporal assistance, and believing that the judicious bestowal of such aid would tend to promote right principles, and to form good habits, this meeting recommends the Temporal Aid Fund to the attention and support of the friends of Israel. The experience of the Agents of Jewish Missions also shows that, in numerous instances, great evils arise from the administration of private charity to professed Jewish inquirers and converts, which might be obviated were the cases of such applicants scrutinised, and means adopted to test their sincerity and worthiness; it is therefore further resolved, That it be recommended to the Board of Directors of this Society to take steps for the establishment of a “Home” in this city, under the control of a Committee appointed by them, where poor and needy Jews may be sheltered, and which, so managed as to form no temptation to the indolent and designing, might test the honesty and sincerity of inquirers, operate as an important means for checking the progress of such as now prey on the charity of the benevolent, and be instrumental in conferring lasting temporal and spiritual good on many of the children of the dispersion.’

He said the friends present would agree with him in judging that the resolution he had submitted was a very considerable speech in itself, and that it stated the case so fully and excellently that little more was needed to be said. And if any more was required, they had it already from the speaker who had preceded him. Respect to the Society, however, to whose request he had acceded in moving the resolution, and conviction of the importance of the subject, constrained him to say a few words on the present occasion. It might seem to be a stepping aside from the high—the peculiar ground which the Society occupied, to introduce a plan requiring contributions for a temporal purpose. He quite agreed with Dr Symington, that the grand aim of the Society was a spiritual one, but there was a valid defence for introducing means of temporal relief for the poor Jews. He found in the Bible the best defence for not forgetting the poor; and the Saviour himself showed how the temporal was united with the spiritual, by his feeding of the hungry thousands. How could it be otherwise than proper for such a Society to look to the wants of the poor and needy, when the Author of our religion himself healed the sick and fed the hungry. They could not go wrong in following the steps of the Lord of life himself. It might, indeed, be looked upon as an unfaithful administration of the mission fund, if they took from it to relieve the necessities of the poor, but when they gave the temporal aid a separate place, and obtained means from the donors, specially given for this end, they felt they would not be doing anything unworthy their position as a Society whose grand aim was to relieve spiritual destitution, and make souls rich for eternity. (Applause.) There were two things referred to in the resolution—the Temporal Aid Fund, already in existence, and the establishment of a

Jewish Home in Glasgow. Now, to the evangelisation of the world generally, poverty was found to be a formidable bar. Whether poverty existed among Jews or Gentiles, it was found to be a difficulty not easily grappled with. Poverty had a degrading effect on the minds of the poor; it 'froze the genial current of the soul,' and laid a dead weight on the spirit. Poverty anywhere was a hard thing, but in the land of the stranger it must be peculiarly difficult to endure; and it was peculiarly difficult among the Jews on the account alluded to by Dr Symington. The poverty which clings to them while Jews becomes absolute destitution often when they manifest any symptoms of being interested in Christianity; and no Jew can avow conversion to the faith of Jesus without breaking with father and mother, sister and brother, and becoming an outcast from his father's house and his father's heart. In such circumstances, what was the aspect exhibited by Christianity? Were they, in such circumstances as those were, to refuse assistance, to shut up the bowels of compassion against their needy brother? In this peculiar case, the difficulties became great. How to relieve the needy inquirer into the truths of Christianity without putting a bonus on hypocrisy, was the difficulty they had to get over. They had known of hypocritical impostors living by such means. There was a difficulty, on the one hand, of seeming to refuse to assist the poor and sincere inquirer, and, on the other hand, of appearing to encourage the impostor. To remedy all that, as far as possible, was the object the Directors proposed to themselves in erecting a Strangers' Home in Glasgow. In that Home it would become easy to prevent the bounty of the benevolent from being abused, for it would not be difficult, when such a Home was erected, to direct the needy to it, where a test would be applied fitted to discover their true character, and the honest and sincere be cheered and encouraged on their way. (Applause.) The details of such an institution could not be adverted to in that place, and were he to say anything of them he would merely be throwing out his own crude ideas. That matter would be remitted to the Directors of the Society, who would be able fully to carry out all the details of the object proposed. They were not treading untried or untrodden ground, as the experiment had been already successfully made in London and Liverpool. He found that the results of the operations of the Wanderers' Home in London, in a spiritual point of view, were of a most cheering and encouraging description. The means for the detection of the unworthy, as was anticipated, had operated most successfully, as several people who had entered were found not fitted for the Home, nor the Home for them. He should anticipate as a result which would grow out of this beginning, an institution, presided over by a suitable Christian agent, who would have a more important field of labour than could be found in many parts of the world. (Applause.)

W. G. MITCHELL, Esq. said—When I agreed to second the motion now proposed, it was as a matter of usual form, and without intending anything more; I was aware that Mr Edmond, in moving it, would leave little more to be said, at least nothing more requiring to be said to commend and carry it, and when read, it appears so fully and clearly to state the case, that nothing seems needed. As an indication of a little more than mere official interest in it, however, I beg to add a sentence or two. We have in our city very many cheerful and comfortable homes. We have also some most ample and useful charitable homes. The Night Asylum for the Houseless, by its adequate accommodations and excellent arrangements, has commended itself to the community, and entirely answered the kind designs of its founders and supporters. A Sailors' Home, on a magnificent scale and design, is also about to be opened for the reception of those whose 'home is on the deep,' but who, when on shore, are apt to be entrapped into very unsuitable homes. The most isolated individual of any race has still a country, in returning to which he feels and says he is going home—whose laws, language, and population afford him a home-sympathy, although, it may be, neither fireside nor friend welcome him to a home. But the Jew can realise no such feeling. Though by birth he is a native, by nation he is an alien in every land. The laws, language, and inhabitants of his fatherland but remind him of this. To provide a home for the houseless wanderers of this exiled race seems

peculiarly appropriate. In our city there is none. This want the resolution seeks to supply. In London, and other cities in our country, such homes exist, and to one established and sustained greatly by the kind energy of the Rev. Dr Herschell, this Society is indebted for one of its agents, who was received and cherished in it when an inquirer after a better faith than his father's, and which issued in his embracing Christianity. The resolution was not suggested and proposed as a mere abstract matter of opinion. It is the result of an actual want felt of such a refuge for poor friendless Jews, and especially for affording to any of them inquiring after Christian truth a temporary shelter and means of existence, which the very circumstances of their anxiety and inquiry led their brethren after the flesh to deny to them. The Directors were further encouraged to propose such a measure, by the knowledge that no inconsiderable bounty was bestowed on indigent Jews by their Christian fellow-citizens, and which, it was to be feared, from the want of such a home, neither was, nor could be, so effectively, economically, nor discriminately expended as was desirable. Such a humble home as the resolution contemplates, while affording adequate and economical aid to the really proper objects, will be a means of testing who these are, and a less amount of the bounty of the charitable than is at present devoted to the object, would, if dispensed in this way, probably do well, and do all that is requisite. The superintendence of the Secretary and of Mr Salkinson affords superior facilities and securities in the work. An appeal to this meeting would, I doubt not, be responded to, and furnish the funds for a year or more, but it is more fitting that the scheme should be sanctioned and supported by the friends of the Society generally, by embodying it in a resolution for their information and aid. It is a very pleasing feature in the finances of the Society that its funds are supplied as by so many little rills—by numerous small sums, and from various and remote parts of the country, as it is an indication of an intelligent and prayerful interest in the object, and even the mite, consecrated by prayer, how mighty is it! While it is not proper, nor intended, to give aid only, nor even to restrict the benefit of the home to those who are serious inquirers after truth, yet how especially requisite it may be for them is well known. In seeking to sustain them, in some measure, under the painful trials and temptations to which even a suspicion of the possibility of their forsaking the faith of their fathers subjects them, and which are apt to prove too heavy and great for their natural feelings to bear up against, amidst their yet dim knowledge and weak faith, are we not instrumentally co-workers with him whose gracious purpose and promise is, that 'he will not quench the smoking flax.'

The second resolution, on being put to the meeting, was also carried unanimously.

The third resolution was moved by the Rev. W. M. HALLEY, Dumbarton. It was as follows.—

'That while the promises of God encourage his people to hope for the ultimate conversion of all Israel, the present condition of the Jewish mind, and recent political and national events, as they tend to facilitate evangelistic labours among the Jews, constitute a present urgent and special call to earnest prayer and energetic effort on their behalf.'

He said the resolution grounded their hope of Israel's conversion on the promises of God. These were numerous and most cheering, and relieved by their silver lining the dark cloud of judgment that rested on God's ancient people. Encouraged by them, the church had proceeded to discharge a long-neglected duty; and though the work was one requiring no small measure of faith and patience, it had been crowned already with pleasing success. It was no mean result, but an ample reward for all they had done, to have sown broadcast, in Jewish communities, the scriptures in the Hebrew tongue; to have planted devoted agents in some of the great cities where Jews most do congregate; to have brought into the true fold some of the lost sheep of the house of Israel; and to have secured as missionaries men whose conversion to the faith of Christ, and special acquaintance with the prejudices and hopes of the Jewish heart, would make them able ministers of the New Testament. But the resolution found encouragement to

continued effort and prayer in the present state of the Jewish mind. This, on the testimony of numerous and unprejudiced witnesses, was most favourable. The Jew no longer regarded the Christian as the enemy of his race, or thrust from him, with silent scorn, or fierce invective, our efforts for his conversion. There had dawned upon his mind the idea that Jew and Gentile were children of the same family, and he saw in our appeals the mistaken, but sincere expressions of a brother's interest. Hence the missionary was now welcomed where his presence had been dreaded like that of the leper of old, and the Jew listened patiently to arguments which struck rudely at the root of his most cherished convictions, and quenched the star whose rays had lighted him amid centuries of exile and oppression. This change in the Jew deserved special notice, because it was the effect of revived kindness on the part of the Christian to him—an eloquent and practical protest against a system of legalised outrage, of which for centuries the Jew had been the victim. It could scarcely excite surprise, that when savage legislation and merciless power had stripped him of the rights of our common humanity, and cast him crushed and writhing on the ground, that his heart should fold itself in hate against everything Christian; nor was it wonderful that the doors of his soul, which the hammers of persecution had assailed in vain, were yielding to the sweet constraint of the golden key of love. There had been, besides, a silent, but mighty change in the breast of the Jew in relation to his own religion. Judaism was becoming every day more a tradition than a hope. The Shiloh came not, and the despondency of hope deferred was sickening the Hebrew heart. In the writings even of Judge Noah of America, the hope of Israel was apologised for rather than defended, while in those of others we listen to the wailings of despair, instead of the utterances of lusty anticipation. The scriptures were now eagerly received in many quarters: Jewish children were attending Christian schools; and in London, numbers of the Hebrew race were beginning, on one part of the day, to attend Protestant places of worship. Many, it was believed, were under impressions which, as yet, they dared not avow, and were enduring all the pangs of a state of indecision, or the lacerations inflicted by that fierce war between the convictions of truth and the influences of race, education, and religion. The picture, indeed, had its dark as well as its bright side, for many of the Jews on the continent had, in relinquishing the faith of their fathers, failed to find a better, but sought refuge in the dreary negations of rationalism and unbelief. This was not to be wondered at, seeing that the only representative of Christianity there was Romanism, with its mummeries and idolatries, so repugnant to the Jewish heart. The dry husks of infidelity could not, however, satisfy a nature like his, and should we, while he keenly felt his want and wretchedness, remind him that there was bread enough and to spare in his father's house, he might be induced to return to his father's home and heart.

The resolution alluded to the late war, as likely, by its results, greatly to facilitate evangelistic labours among the Jewish people. The vast proportion of the children of Abraham were the subjects of Russia, by whom they had hitherto been savagely persecuted, and drained into the army by thousands. Humbled and beaten, however, as Russia was, it was found no longer politic to grind a people to whom she was under such obligations, and who clustered where the empire was most vulnerable, and insurrection would be most dangerous. Various ukases, accordingly, had been already issued, ameliorating the social condition of the Jew, and these should be regarded as no mean steps to his evangelisation. The war had brought us into contact with the Crimea, where so many Jews resided, and it had already produced pleasing fruit, as in the case of the Jews at Kertch, who, compelled to seek refuge in Constantinople, had become objects of interest to the Protestant missionaries there, and would not return without a Christian teacher to complete the work so auspiciously begun. The Turkish empire, with its interesting provinces, is now open to our efforts. It was true that these things did not constitute the conversion of Israel, but they might be the shakings that preceded the resurrection of the dry bones, and the first blushing of the dawn of the latter day glory. They were, at least, the pointings of

the finger of Providence, to which we must not be indifferent, and afforded facilities in the work of Jewish conversion never previously enjoyed. It became Christians, therefore, to combine their efforts for the grand end. All that they could do would go but a little way towards discharging the debt which they owed to that interesting people. Might not one cause of the partial success of missionary efforts among the heathen be found in the circumstance that they had reversed the order of the Master, who required that the gospel should be first preached at Jerusalem. Effort must be combined with prayer to him who alone has power to rend the veil that has so long rested on Israel's heart. 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'

The CHAIRMAN then introduced an old friend of the Society, WM. TOLMIE, Esq., who seconded the resolution. He said the motion had already been so ably spoken to, that he would only make one or two brief remarks. It struck him that sometimes they looked too much at the difficulties which beset their work. If the friends of the Society had looked only at the difficulties surrounding them, it would not now have been in existence, for so great did these appear to some, that it was solemnly proposed to give it up. Were they to look only at the difficulties which opposed them, nothing would be done to save the poor drunkard, to break the shackles that fetter the slave, or to elevate the condition of the African negro; and they would be deterred from engaging in any missionary enterprise either at home or abroad. There were difficulties in every such work—perhaps special difficulties in dealing with Jews; but they had something else to do than merely look at them—they had to face them; and he was convinced that just in proportion as they faced them, relying on the strength and blessing of God, they would disappear; light would rise in the midst of darkness; and God would open up doors of usefulness which they had thought were quite closed against them. It had been so in the experience of every such society, and of this one too. They had heard from the Report of Jews who were sending their children to the missionary schools, and of a Moslem boy who traced his interest in spiritual things to the knowledge imparted there. There were hopeful indications that the prejudices of Jews against Christians were wearing off, and that they were more disposed to listen to the statements of divine truth from the lips of the missionaries. There was also a spirit of independence abroad. They saw it at their own doors—they saw it in Roman Catholic Ireland, in Neologian Germany, and among the scattered Jews. Men were throwing off the trammels of Pope and Rabbi, and were thinking and acting for themselves. The Jews found no satisfaction in Judaism, and were disposed to try something in its stead. Many of them had discarded the Talmud, and were reforming their mode of worship. Loosening themselves from Judaism, they might, indeed, like a ship which had lost its anchor, drift on to the whirlpool of open infidelity, as many had done; but be it theirs to hoist the flag of Christianity, and endeavour to induce them to make for its peaceful, happy shores, where alone they would be safe, and at rest. The motion spoke of prayer as well as effort, and this was a matter they were in danger of forgetting. They were so much engaged in gathering money, and looking to their missionaries, that they were apt to overlook the need of prayer. Money was powerful, so were missionaries, but believing prayer was more so. Let them bear this constantly in mind; and when they prayed as if everything depended on God, and laboured as if everything depended on themselves, they might expect to see yet greater good resulting from the operations of the Society.

The resolution was approved of unanimously.

The Rev. Dr J. MACFARLANE then moved the list of office-bearers for next year.—(See page 3 of cover.)

He said that it had long been distressing to the Christian heart to see the annual meetings of the Scottish Society for the Conversion of Israel so thinly attended. What was it that made the public in general look so coldly on the poor Jew? Ever since the time he rejected the Saviour, he had himself been rejected and des-

pised. True, they might say it was his own fault, but was that a sufficient reason for refusing to him the blessings of the gospel? If the Jew should tell them he hated them because they were Christians, they should reply, they loved him because he was a Jew. (Applause.) Christ himself loved the Jews—his brethren and kindred in the flesh. Why, then, do not the professed followers of Christ give indications of a like spirit? The rev. Dr, having quoted several passages from the New Testament, proving the undying affection of the Saviour to the Jews, proceeded to remark that his hearers might ask, why should they love the Jews? Just because Christ loved them. Surely if any one had reason to abhor the Jews, it was Christ; but he loved them to the last of his life on earth. Let them treat the Jews in the same loving way. Let them give them every evidence of their love, for Jesus, whom they slew, loved and forgave them. (Applause.) They should certainly be encouraged to proceed with the Society. He agreed with Mr Halley that there were signs of great changes perceptible in the East, and it was impossible to say what a day might bring forth.

The Rev. Mr M'LEOD seconded the motion in a few remarks, in which he referred to the duties of the Directors and the public in relation to the Society.

The list of names, as submitted, was also approved of unanimously.

The CHAIRMAN explained that their agent, Mr Salkinson, was present at the annual meeting of the Greenock Auxiliary that evening, and that thus he was prevented from taking part in the proceedings here. He (the Chairman) hoped that the impressive statements heard by the meeting that evening, would induce them to aid the Society by their contributions, their influence, and their prayers.

At the request of the Chairman, the Rev. Dr MACFARLANE terminated the proceedings, by pronouncing the benediction.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date. 1856.	Place.	Nature of Service.	Speakers.
Mar. 2.	Hawick West U. P. Church,	Sermon,	Mr Salkinson.
" 2.	" Cong. Ch. (Rev. A. Duff's),	"	"
" 2.	" Allar's U. P. Ch., ...	"	"
" 3.	Glasgow (Relig. Inst. Rooms),	Prayer Meet.,	Rev. Mr Saphir presided.
" 6.	Selkirk West U. P. Church,	Lecture,	Mr Salkinson.
" 9.	Cumnock U. P. Ch., ...	Sermon,	"
" 9.	" Cong. Ch., ...	"	"
" 10.	" U. P. Ch., ...	Lecture,	"
" 16.	Langholm No. U. P. Ch., ...	Sermon,	"
" 16.	" So. U. P. Ch., ...	"	"
" 18.	Chapelknowe U. P. Ch., ...	Lecture,	"
" 19.	Wamphray U. P. Ch., ...	"	"
" 23.	Ayr, Cathcart St. U. P. Ch.,	Sermon,	Rev. Thomas Henderson.
" 23.	West Calder U. P. Ch., ...	"	Mr Salkinson.
GLASGOW—			
" 23.	Erskine Church, ...	"	Rev. W. Montgomery Walker, Ochiltree.
" 23.	Gt. Hamilton St. Cong. Ch.,	"	Rev. T. Stevenson, Edinburgh.
" 23.	Greyfriars' Church, ...	"	Rev. Professor Harper, D.D., Leith.
" 23.	Partick West U. P. Ch., ...	"	Rev. Walter Morison, B.A., Ayr.
" 23.	Pollak Street U. P. Ch., ...	"	Rev. J. Stevenson, Dennyloanhead.
" 23.	Renfield Street U. P. Ch., ...	"	Rev. J. Thompson, A.M., West Calder.
" 23.	Wellington St. U. P. Ch., ...	"	Rev. David M'Ewan, Edinburgh.
" 23.	Anderston U. P. Church, ...	"	Rev. Alexander Raleigh.
" 23.	Cathedral St. U. P. Ch., ...	"	Rev. Thomas Stevenson.
" 23.	Partick East U. P. Ch., ...	"	Rev. James Stevenson.
" 23.	Partick West U. P. Ch., ...	"	Rev. David M'Ewan.
" 23.	Shamrock St. U. P. Ch., ...	"	Rev. J. Thompson, A.M.
" 23.	Regent Place U. P. Ch., ...	"	Rev. Walter Morison, B.A.
" 23.	Renfield St. U. P. Ch., ...	"	Rev. Professor Harper, D.D.
" 23.	Wellington St. U. P. Ch., ...	"	Rev. W. Montgomery Walker.
" 23.	West George Street Chapel, ...	"	Rev. John Edmond.

Date.	Place.	Nature of Service.	Speakers.
1856.	EDINBURGH—		
Mar 23.	College Street U. P. Ch.,.....	Sermon,	Rev. John M'Coll, Glasgow.
" 23.	North Leith U. P. Ch.,.....	"	Rev. John Robson, D.D., Glasgow.
" 23.	N. Richmond St. U. P. Ch.,	"	Rev. George Morris, Dalry.
" 23.	College St. U. P. Ch.,.....	"	Rev. John Robson, D.D.
" 23.	North Leith U. P. Ch.,.....	"	Rev. George Morris.
" 23.	N. Richmond St. U. P. Ch.,	"	Rev. John M'Coll.
" 23.	St Andrew Pl. U. P. Ch., Leith,	"	Rev. W. M. Halley, Dumbarton.
" 23.	St James' Pl. U. P. Ch.,.....	"	" "

EXTRACT LETTER TO THE SECRETARY
FROM A MINISTER IN AYRSHIRE.

MY DEAR SIR,—I was well nigh despairing of getting anything additional for the Jews this year. I am most happy to transmit £10—£5 from —, and £5 from —. Is it not strange how pleasantly one is sometimes disappointed? There was I thinking that the building of our church would prevent us from doing as much as usual for the Jews, and to my great delight, the liberality

of the donors of this sum, will raise our contributions for the year to an amount which they have never reached before. Praise be to Him who bestows alike the gold and the heart to give it. I know that our new church will rise up all the more beautifully for our helping to build again the waste places of Zion.

Hoping that the deficiency in your funds will soon be made up,—I am, my dear Sir, very truly yours.

THE JEWS IN THE DANUBIAN PRINCIPALITIES.

The following notes are mainly taken from an article by Professor Barosh, Master of the National Lyceum in Bucharest, and contained in a Calendar published in Vienna.

The time cannot be fixed with certainty when the Jews entered the Principalities; certain it is that it reaches not beyond a few centuries. They have neither ancient congregations, nor synagogues, nor traditions; hence they know nothing of ancient persecutions. The hatred against them is far less than in Germany, as neither do the Christians there know anything of the bloody traditions of the middle ages.

There is a difference, however, between the Jews of Moldavia and those of Wallachia; between those who adhere to the German-polish ritual, and those who adhere to the Spanish or Portuguese ritual.

In Moldavia, the Jews are very numerous, being about 50,000; Jassy, the principal town, might be called a Jewish town. The Jews are nowhere so externally marked by dress, &c., in Europe, as there; no one can say with certainty what the number of Jews is in Jassy. They have greatly increased during the last twenty-five years, chiefly by immigration of Russians, owing to the oppression in that country. The Moldavian Jews are a much cleaner and more solid race of people than the Polish and Russian Jews. The Moldavian Jew has more the character of the Easterns, he is not so shrewd and diligent as the Polish, hence not so clever in the sophistry of the Talmud, the study of which has therefore never struck such roots as in Poland and Russia.

Up to 1829, (the peace of Adrianople,) the Jew had no taxes to pay as a Jew. The Russian protectorate soon made an important alteration in that respect. The French element was introduced in fashion and language and education, in which the Jews took their part, and have had their due share.

The Polish and Russian Jews being much shrewder, and more up to business, had soon, after 1829, the preponderance, and by degrees supplanted the national customs and costume, and introduced their own. *Chasideism* was introduced and found here a fruitful soil; but it had not the same spiritual fanaticism, which made it so dominant in Poland.

The legislature was also changed; it lost its patriarchal character. In Moldavia they are designated *Jidani*, (Jew); in Wallachia, *Evruei*, (a Hebrew.) The

Bojars, or noblemen, look upon the Jews as their commissioners. The Jew has to sell for him all the produce of his estates; and it is even said, when he wants to marry, he has to look out for a rich Bojar heiress. Nevertheless, the Bojar despises the Jew. The peasants are ignorant, unlettered people, and see in the Jew nothing but the murderer of Christ, whom for conscience sake they must hate. But in spite of all that, there are large Jewish congregations in almost every town.

The Jews are mainly engaged in commercial affairs; there are but very few handicrafts which they carry on. Many have inns and public-houses, and there are also Jewish physicians.

They pay very few taxes. In Wallachia they have to pay a recruit tax, as they do not serve as soldiers.

The foreign Jews are under the protection of their respective consuls. Besides their houses they are not allowed to possess landed property. Their congregations are governed by *Epiroper*, wardens. They are elected by the government for a term of three years. The rabbi, as well as all other officers, are under their control. They are invested with a kind of civil jurisdiction also in matrimonial and monetary disputes. If a Jew does not live according to rabbinic law, they either despatch him out of the country, or have him put into the army.

Many of the Jews in Moldavia possess great wealth. Poverty such as in Galicia and Poland does not exist amongst them.

In Wallachia they are less numerous. *Bucharest* contains about 1,000 families. About 300 years ago, neither German nor Polish Jews were to be met with, and a century ago no Spanish-Portuguese were found in that country. Those Jews are called *Spagniolas*, and form now a new element; they mostly come from the east, and that immigration still continues, for they are there better off than under Turkish Pashaliks. Their employment is much the same as the rest, but they are looked upon as more solid and honest than the Polish; hence they have greater credit. The females are very ignorant, as they have very little intercourse with strangers. It is not so with the children of rich Jews now, they keep even French governesses to bring them up.

The rising generation has no taste for the Talmud; it forms no part of their education; very little Hebrew is studied; many are brought up in Christian boarding schools. Good schools of their own they have not. A few years ago such a school was to be established, but it came to nothing, because the rich refused to give up sending their children to institutions already mentioned. Moreover, they think that *religiously* they are in less danger in *Christian*, than in *modern Jewish* schools.

The ספרדים, or Spagniolas, have two good synagogues. The rehearsal of the daily prayers by the Chasan is more recitative than singing, and much simpler than that of the Polish Jews. In their families they have preserved many of the customs of their native country. The women go out very little. The husband brings home all the necessities; the wife has to care for nothing, she takes no part in business, as in other countries, nor has she much to do with the education of her children. The Spagniolas seldom marry out of their sect, they hate the Polish Jews. Divorce is extremely rare amongst them. Three days before the marriage, the dowry is publicly exhibited, and the marriage always takes place on a Wednesday, according to a precept of the Mishnah, where in Tract Ketuboth it is said, 'a virgin is married on Wednesday, and a widow on Thursday.' The marriage does not take place under a חופה (canopy), but bride and bridegroom are covered with a *Talith*; the festivities last seven days, during which the young couple sit on a kind of throne, the property of the congregation. In Bucharest there are said to be 150 Sephardim or Spagniola families.

Through the influence of the Russian and Austrian Consuls, a school for boys of Jewish Rajas, and a similar one for girls, has been opened a few months ago. The expenses are paid from money collected as a tax on the meat. The number of scholars was from 100 to 140, and the language in which the various subjects are taught is German.—*Jewish Intelligence*.

R. B.

June, 1856.]

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

SHECHEM AND THE SAMARITANS.

SHECHEM, like most eastern towns, is surrounded by a strong wall, which, however, according to modern military tactics, would be no serious obstacle to an invading foe; but where all are alike ignorant of warfare, such fortifications serve their purpose. This is one of the oldest and most renowned cities in Judea, and had gained, long before the Christian dispensation, a reputation that shall keep it alive in the memory when battles and conquests are forgotten. The houses are tolerably well built of stone, with domes upon the roofs, and are sometimes thrown, as arches, across the streets, which are narrow, ill-paved, and filthy. More than once I observed dead animals carelessly dragged into by- corners, where they lie until devoured by the dogs, or wasted by corruption. With such fatal hot-beds of mortality at almost every door, the wonder is not that fevers and the plague prevail among the people, but that they should ever be without these dreadful scourges. Some orange-trees, having found a favourable opportunity by a broken-down wall, threw several branches over the dirty foot-path, and had dropped fine fruit for which no man cared. A stream of clear and delicious water, conveyed to the town partly by artificial means, from Gerizim, rushes down through the main street. We passed the remains of a church of good Byzantine architecture, and much dilapidated. On reaching our intended abode, the door, after repeated and loud knockings, was opened by a string from the flat above, like many of our common doors in large towns. The natives are seldom very prompt in their movements, and the principal part of the house being generally at some distance from the main entrance, it is no wonder that Peter stood knocking at the gate of Mary's house in Jerusalem. The door by which we now entered was very low. Having cautiously stooped to prevent the stone lintel from giving my head a warmer salutation than would have been agreeable, I passed through a half underground apartment, and ascended, at the back of the house, by an outside rickety stair, to an upper room. This room, though not entirely destitute of comfort, was but an eastern one.

Shechem, one of the most ancient cities in Palestine, belonging to the tribe of Ephraim, was a city of refuge, and was possessed by the Levites.* The names of Abimelech, Rehoboam, Jeroboam, Hyrcanus, and Vespasian, are connected with it for rebuilding, enlarging, and beautifying it, or for rebellion and cruelty. It is long and narrow, consisting of one principal street, and contains a population variously estimated at from 4000 to 10,000,—the latter number is evidently an exaggeration. It is comparatively prosperous, though, like all towns under the rod of a Pacha, it suffers the accumulated ills of oppressive misrule.

The inhabitants are composed of Mahomedans, Samaritans, Christians, and Jews. The only Samaritans in the world are found in this place, to which they fled 331 years B.C., when driven by Alexander the Great from Samaria, as a punishment for burning Andromachus, their governor. In November, 1850, they amounted to only 63 males in all, 35 of whom were taxable men above 14 years of age. They are the feeble remains of those with whom Esarhaddon, king of Assyria, in 677 B.C., re-peopled Samaria, from the surrounding nations, to supply the room of the Israelites, whom, forty-four years before, Shalmanezar had carried captive to Babylon. There were, strictly speaking, the following captivities: the first by Tiglath-pileser, in 740; the second, by Shalmanezar, in 721; the third, by Esarhaddon, in 677; the fourth, by Nebuchadnezzar, in 606, when Daniel and his companions were dragged from the land of their fathers; the next in 597, when Ezekiel, and other men of distinction, were carried into exile; and in 586 B.C., when the final deportation took place. It was thus that the Assyrians carried away captive the people of Samaria, replacing the population of the conquered country by colonies of their own. But the Samaritans trace their own lineage to Ephraim, second son of Joseph; and it is possible that, from intermarriages, some of the blood of that tribe may flow in their veins. This difference, however, respecting their genealogy, is the chief ground of that relentless animosity which has for ages existed between them and the Jews, and which 2260 years have not mitigated. Few communities have committed more crimes, and have so little in their annals to commend; yet few have endured more reverses, or suffered so much in defence of their religion and ancestral customs.

Immediately after dismounting, I repaired to their small and very plain synagogue, which is partly built from their ancient temple on Gerizim. It was our Saturday, which is their Sabbath, and they were assembled for divine service. When the Chaldean shepherd and the Egyptian sage,—the earliest astronomers,—were bowing the knee to the host of heaven, a small people in Palestine, a country celebrated for the loveliness of its nights, the splendour of the sun, the beauty of the moon, and the brightness of the stars, which sparkled in their unclouded sky, were rearing humble altars, and raising devout souls to 'the living and true God.' It was therefore not a little touching to see these children of poverty at their devotions, pouring forth their hallelujahs, and raising their hearts to the mercy-seat of heaven. Their mode of worship resembles that of the Jewish synagogues.

To instruct the Samaritans in the Jewish faith, Esarhaddon, 676 B.C., sent a priest from Babylon. In 458 B.C., Ezra purified the temple,† previously rebuilt by Joshua and Zerubbabel,‡ who, amidst many obstruc-

* Josh. xx. 7.

† Ezra viii.

‡ In 445 B.C., Nehemiah rebuilt the walls of Zion.

tions, were incited to perseverance by the prophets Haggai and Zechariah,* and expelled from Jerusalem those who, contrary to the divine law, had married strange women, and who would not dissolve that unlawful union.† Jehoiada was then high-priest in Jerusalem; and Manasseh, his eldest son and successor in office, had married a daughter of Sanballat, governor of Samaria. Manasseh would not break off that unhallowed alliance; he was driven from Jerusalem; he repaired to Sanballat at Shechem; and, to revenge his expulsion from the holy city, his father-in-law built for him the large temple which stood so long on Mount Gerizim, in opposition to the temple in Jerusalem, and to which the Samaritan woman, at Jacob's Well, directed the attention of our Saviour. By these means the Samaritans obtained a knowledge of the Pentateuch, the Levitical ceremonies and worship. They receive only the five books of Moses as divinely inspired; and these books, though an incomplete and imperfect revelation of the plan of salvation, contain, nevertheless, an embodiment of the great truths of our creation, recovery, responsibility, and final retribution.

Males alone were congregated in the synagogue to pray, give thanks, and read the law. If females were present, they must have been concealed; and no place for that purpose was visible. I was requested to put off my shoes before entering, a request which was readily obeyed. This peculiarity forms a marked distinction between the Samaritan and Jewish synagogues. It was an interesting, and indeed an affecting sight, to look upon the small expiring remnant of a people who once counted their warriors by tens of thousands, met peacefully together to invoke a benediction from the God of Abraham. Unless these oppressed and benighted men be soon animated by higher aspirations than yet have swelled their bosoms, and unless the Spirit of the Lord call them as from the dead, and breathe into them spiritual life and activity, the Samaritan nation, not by external violence, but simply by inherent decay, will speedily survive only in the page of history.

Among their valuable manuscripts is found a copy, carefully preserved, of the five books of Moses, perhaps the oldest manuscript extant. They affirm it to have been written sixteen years after the death of Moses, upon parchment made from the skin of the first sheep offered in sacrifice by Joshua on Gerizim. The additional information is also given occasionally, that it was written by Abishua, son of Phinehas. Whatever credit may be attached to these statements, no man can count his paternal descent from Aaron with greater certainty than the priest who officiates in this synagogue. Manasseh, mentioned above, would have succeeded, after his father's decease, to the high-priest's office in Jerusalem, had he remained in that city; and from Manasseh, down to the present day, the Samaritans have registered their priests with the utmost care. It is worth travelling some distance to look on the face of a male descendant of Aaron, the first high-priest of God's people, and who can trace his genealogy with so much certainty.

I visited the school which is under the charge of Bishop Gobat. The room was clean, neat, and well furnished. There are commonly above 50 children on the roll of attendance, and the classes are conducted upon a plan which might be adopted with advantage in other quarters. There are the five books of Moses for the Samaritan, the Old Testament Scriptures for the Jewish, and the whole Bible for the Christian children.

* Ezra v. 1, 2.

† Ezra x.

These classes are taught under the same roof, by the same masters, and no child is expected to read any book without the express permission of the parents. Might not such a system work well at home? It might, were sectarian prejudices, denominational peculiarities, and a grasping at authority by various parties, forgotten in a laudable and much-needed endeavour to educate our ignorant and degraded multitudes. The bishop wisely labours to gain the young. The good-will and consent of parents and guardians must be at least partially obtained even before the youth shall be permitted to read; but the old give faint hope of improvement. It is the opening bud, and not the sear leaf of autumn, that gives pleasing promise of reward.

The bishop has prudently chosen the sacred volume as an important school-book. It may not accomplish all the good desired, nor may the children fully comprehend its contents, for even external nature is replete with mysteries to the wisest philosopher; but over the darkest soul, repeatedly coming into contact with divine truth, the Bible sheds its sweet and benign influence. The Scriptures have this peculiarity, that while they confer the greatest political, temporal, and spiritual benefits, and are the greatest, and indeed the only civiliser of the human race, they alone expand, purify, and elevate man's immortal part, by crowning his faith and labours with a blessed salvation and a glorious eternity. Christian parents should remember that every virtue springs from a Christian doctrine, as the branch from the trunk, and that the root of all Bible doctrines and precepts is *the love of God*; that parents, if they would secure the respect of their children, must first teach them to reverence their Maker; that philanthropy, which alone teaches men to love and labour for each other, is a virtue of purely Christian origin; and that the doctrines of the cross so exalt man above the cares and sorrows and fears of time, that they raise him to the heights of sublime enjoyment and holy serenity. The command, therefore, rests unrepealed, and in all its force, upon every parent,—'Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons.'*

The Samaritan high-priest is a young man whose aged father has lately retired from office. Not content with kindly paying me all attention in the synagogue, and explaining several inscriptions on some principal stones brought from their ancient temple, he and two of his flock paid me a friendly visit in the evening, though he knew that my 'face was towards Jerusalem.' His visit was welcome, and I was happy at this opportunity of obtaining some desired information.

The priest asked one question which puzzled and put me to shame. 'Why,' said he, 'do you English do so much for the Jews and do nothing for the Samaritans?' 'Because the Samaritans are not so well known,' was the only, but I fear unsatisfactory, answer I could give. To tell the leader of a perishing people that they are overlooked because of their insignificance was felt not to be complimentary, and the priest sighed. In course of conversation I happened to remark that I was favoured with letters of introduction to the Lord Bishop of Jerusalem. He instantly said, 'He is a good man, he is a great friend to me; will you give him my salutations? will you carry a letter to him from me?' I expressed my

* Deut. iv. 9.

willingness to serve him to the utmost of my power. The Samaritan high-priest went to his home, wrote a friendly letter to the bishop, and sent it by the hands of a Gentile minister of the gospel of Christ. So far are men and times changed from the days when the inhabitants of Samaria would not allow our Saviour to enter one of their gates! May these changes be a prelude to the time when animosities and parties shall cease, and all nations be one in Jesus.—*From 'Azûba, or, The Forsaken Land.*

THE JEWS AND THE RESTORATION OF PEACE.

THE Jews have not looked on the recent struggle without interest, nor have they been behind in manifesting their satisfaction at its termination. The Jews in Britain appear generally to have observed the day of thanksgiving, special services having been held, on 4th May, in the metropolitan and provincial synagogues, when appropriate sermons were delivered and special prayers offered.

At London, the Lord Mayor attended service in the Branch Synagogue, Great Portland Street, when a discourse was delivered by the Rev. Mr Green.

The Chief Rabbi, the Rev. Dr Adler, preached in the Great Synagogue, Duke's Place, from Ps. lxxxv. 8-13.

At St Alban's Place Synagogue, the Rev. M. B. Levy delivered a discourse from Ps. lxxvi. 3, 'There brake he the arrows of the bow, the shield, and the sword, and the battle.' The rev. gentleman divided this text into two parts, viz., the probable effects of the late war in a religious point of view; 2nd, the obligations a day of thanksgiving imposes on us. After alluding to the cheerful objects which had called them together, the lecturer showed that the blinded passions of men are frequently divested, by Almighty God, of their contemplated horrors, and directed to glorious results; he then referred to the civilising tendencies the war is likely to effect; and, in the second part, called upon his hearers to prove themselves worthy Israelites and loyal citizens, to evince gratitude to God, and thankfulness to our beloved sovereign and her ministers for the peace they had vouchsafed to us.

At the Spanish and Portuguese Synagogue, Bevis Marks, the sermon was delivered by the Rev. Barnett Abrahams, from Ps. xxix. 11, 'The LORD will give strength unto his people; the LORD will bless his people with peace.' The lecturer argued that a certain time should daily be set aside for the acquisition of elevating knowledge; that thereby will ultimately be attained peace of mind, from which in fulness of time will flow general harmony among mankind.

At the West London Synagogue of British Jews, Margaret Street, Cavendish Square, the sermon was preached by the Rev. Professor Marks, the text being from Nahum i. 15, 'Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace.' After referring to the occasion on which the congregation had met in April, 1854, to humiliate themselves before Almighty God, and to bewail the calamity that had lighted on the social world by reason of war with its legion of horrors and miseries let loose on earth, the preacher contrasted the present day when they met under happier auspices, to offer thanks and praises to the Supreme Being for having permitted this country to terminate a destructive war, but which happily had not waged in vain. The prophecy of Nahum was then explained. It announced that the aggressive policy of Nineveh was about to receive a severe check; it draws a lively picture of the people oppressed for a long time by that colossal power, but who are now to be free from the galling yoke. The sermon concluded with a prayer for a continuance of the happy union now existing between England and France, and also for the uninterrupted reign of peace on the earth.

At South Hall Street Synagogue, Manchester, the Rev. Dr Schiller Szeinessy, preached from Is. lii. 7, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!'

At Birmingham, the Rev. A. P. Mendes preached from Is. lii. 7.

At Liverpool, service was held at the Synagogue, Hardman Street, when the Rev. Mr Isaacs preached from Is. xlviii. 17, 18, 'Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.'

We learn that great interest was taken in these services; the synagogues all over the metropolis were well attended, and some even crowded. The subjoined prayers, which were offered on the occasion by the United Ashkenazim (German) Congregations, and at the Sephardim (Spanish and Portuguese) synagogues respectively, will be read with interest.

PRAYER OF THE UNITED CONGREGATIONS.

Lord of Peace! who guidest and ledest the host of heaven—the countless celestial orbs who obey Thy rules, and follow, without injuring and without confusion, the paths which Thou hast appointed them, for Thy stamp and seal is peace—to man alone hast Thou granted understanding, to perceive these Thy wonders, Thy kindness and mercy, that he may rejoice and give thanks.

We feel ourselves bound, O Lord, to approach this day Thy holy presence with heartfelt thanksgivings: for though thou afflictest, Thou comfortest; though Thou woundest, Thine own hand healeth again. Thou, O God, hast shown us hard things, and hast made the earth tremble. Multitudes of her children have poured out their souls unto death, while fighting valiantly for righteousness, and now rest gloriously. But thy anger is a moment—Thy favour is life. In Thy mercy Thou hast stilled again the noise of the seas, the tumult of people and the storm in their breast.

Thy ways are ways in the sanctuary. Even out of mischievous deeds bringest Thou forth happiness and safety, making war itself a great instructor, to teach the blessings of peace, to bring nation near unto nation, to establish their rights and independence, and to carry light and knowledge—the fruits of civilisation—to the former abode of darkness.

O Thou who judgest the world with righteousness! to Thee we thankfully acknowledge that the earth is quiet again, and the sword returned unto its scabbard; that a covenant of peace is established; and that our brave warriors, covered with ancient and with new glory, will soon return to their happy native shores. O send now Thy Spirit unto all the inhabitants of the earth, that all envy and hatred between nation and nation may cease—that brother may no longer imagine evil against brother, but that all may join to promote each other's welfare, and support each other's prosperity; so that the earth may be full of knowledge, as the waters cover the sea, and the abundance of peace last as long as the moon endureth.

Lord of Mercy! Continue to draw as a river thy loving kindness to her who is best praised by her own virtuous works, our most gracious Sovereign, and to her illustrious Consort, and to their beloved offspring, as well as unto all the noble and valiant who surround her throne. Shower down Thy blessings upon this highly-rejoicing metropolis and its noble chief magistrate, and upon all the inhabitants of these happy realms. Preserve unto all the germ of peace, the heavens yielding their dew and the earth their produce, so that every man may dwell beneath his own vine and his own fig-tree, and fear not.

Trust of Israel! We cast ourselves on Thy great mercy. Grant that the scattered flock may repose in the shadow of peace, so that wherever they may be, they may dwell in tranquillity, in the fear of Thee; and that under the sway of righteous rulers, they may find affectionate hearts, acknowledging that, created by the same Father, they are brethren, sharers of the same peril, and partakers of the same prosperity.

Hasten, O Lord, Thy help and favour unto Zion, Thy holy city, so that many nations may flock thereto, knowing that from her shall come forth the law, and Thy word from Jerusalem. Amen!

PRAYER OF THE SPANISH AND PORTUGUESE SYNAGOGUE.

Sovereign of the Universe, who are we that we should presume to approach be-

fore Thee with our praises? what can he that is formed out of clay say before Him who created all things by His will? But thou hast graciously said, 'Who-soever offereth praise, glorifieth me.' Thy gentleness, therefore, has emboldened us to pour out before Thee the utterance of our lips.

Merciful Father, as Thy mercy is boundless, so is Thy wisdom fathomless; when Thou didst inspire man with a holy spirit from above, Thou didst ordain that he shall be at perfect liberty to do whatever he pleases, in order that he shall reap the fruits of his own works, and by choosing the good he shall obtain everlasting repose under Thy sheltering protection. This is the ultimate aim of all Thy works; were it not for this Thou wouldst not have instituted the ordinances of heaven and earth. In order not to interfere with this freedom of will, on which all creation depends, Thou dost suffer wars to desolate the earth.

But although we, by the wickedness of our hearts, sow tears, yet, through Thy loving kindness, we reap songs. As, on a cloudy day, the thunder and lightning quickly pass away, whilst in their place appear the heavens, shining with pure brightness; even so Thou dost speedily hush the storm of war; and in the midst of the wild fury of the battle field, Thou layest the foundation of permanent peace.

O Lord, ordain unto us peace as long as the moon endureth; grant unto us a true peace, which shall not be broken throughout all generations. Hasten on the mountains the feet of him that bringeth good tidings, that publisheth peace, that bringeth favourable tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. Amen!

At the conclusion of the prayer for the royal family, offered at the synagogue of the New Hebrew Congregation, Hull, the following passage occurs:—

'In their days and ours, may Judah be saved, and Israel dwell safely, until the Redeemer cometh unto Zion. So may the holy will be; and let us say there-upon, Amen!'

THE ESCAPE OF THE ISRAELITES.

'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.'—Ex. xix. 4.

I SPEAK not of battles where high gleamed the sword,
I sing of the triumphs achieved by the Lord:
Bright broke the dawning when Israel went forth,
Exulting in freedom, might, valour, and worth;
And high heaved their hearts now in liberty strong—
They fled from a land of oppression and wrong:
Then Egypt's proud monarch in fury arose,
And deep was the vengeance he vowed on his foes;
A host he assembled—his banners unfurled—
Then onward he strode, like a god of the world.
'O raze from the earth,' in his anger he cried,
'The foes who thus vaunting our power have defied;
Or bury them deep in the breast of the wave:
Be their guerdon the sword—be their Canaan the grave!
Like the arrow of death the fierce foeman hath sped,
But ere night he was one in the heaps of the dead:
The waters were parted by God in his might,
And a pathway laid wide for the children of light;
And a pillar of glory in night's silent gloom,
Leads Israel to safety—their foes to a tomb.
And the daughters of Egypt now sorrowing weep,
And the voice of their wailing is heard o'er the deep:
They sigh o'er the fate of the sons of the brave,
Whose shroud is the foam of the blue ocean wave;
And the Mother of Empire sits mourning alone,
For the fame of her glory and greatness is gone.—

—*The Christian Instructor*, Philadelphia.

MISCELLANEA.

THE HOLY LAND.

JERUSALEM.

The first Protestant missionary who entered Jerusalem, with a view of making it the centre of his own evangelical operations, was the Rev. Levi Parsons, who sailed from Boston, Mass., Nov. 3, 1819, in company with Rev. Pliny Fisk: arrived at Smyrna on the 15th of the following January, and setting out in the next December for Jerusalem, reached that city, Feb. 17, 1821. Shortly afterwards, however, his constitution having been undermined by disease, he was forced to leave; and returning to Alexandria in Egypt, he died there, Feb. 10, 1822, saying as his last words, '*The angel of the Lord encampeth round about them that fear him.*'—*Christian Instructor, Philadelphia.*

It is now becoming a regular thing for travellers to visit the interior of the Great Mosque, on the site of the Temple. The Pasha of Jerusalem went so far as to offer to the Jews to enter the mosque, in order to pray for rain; but they refused for two reasons, first, because they were all ceremonially unclean, secondly, because they might have put under their feet the words of the law, which they believe to be buried under the mosque. The Jews, however, went to the tomb of Daniel* to pray for rain, which came next day, but soon, unfortunately, ceased. Rain is very much wanted throughout Syria, and the inhabitants are enduring great sufferings, as the prices of all provisions are very high.—*Times.*

RAILWAY IN PALESTINE.

Sir Culling Eardley stated at a meeting at which he lately presided, that it was in contemplation to construct a railway between Jaffa and Jerusalem. It is needless to point out the advantages which the Holy Land would derive from this modern improvement.—*Jewish Chronicle.*

POLAND.

We learn from the frontiers of Poland, that since the imperial ukase which permits the Jews, living in the villages a hundred versts distant from the frontiers, to redeem each recruit for 300 silver roubles, societies have been formed, and funds raised in several communities, the same as for a charitable institution, to furnish the ransom for those poor members who cannot afford to pay. In those communities where the funds are not sufficient, they unite to assist persons to pass the frontiers. Unhappily, it is not humanity that watches at the frontiers, and but few of these unhappy beings reach a promised land of safety.—*Jewish Chronicle.*

* This must be a mistake, the tomb of Daniel not being in Syria, but in Persia.—Ed. *Jewish Chronicle.*

RUSSIA.

The 'Educatore Israelita' states that there are not less than 60,000 Jews in the Russian armies.

A letter from St Petersburg, of the 24th, in the 'Siecle,' says: 'A decree recently issued proves that in spite of the administrative reforms there is but little idea of the introduction of a liberal system. This decree states that the Jews who have completed their military service can only fix their residence in the government in which Jews in general establish themselves. Thus, while the other inhabitants of the empire are completely enfranchised by the military service, the Jews remain subject to this humiliating restriction.'

BRESSLAU.

The University of Bresslau exhibits a remarkable example of toleration and progress, having in connection with it a College for 'Jewish Theology.' This was founded and endowed by a Berlin Israelite banker of the name of Fränkel, and now, in the second year of its existence, numbers thirty students within its walls, of whom twenty-one are Prussians, three Austrians, and six from the rest of Germany.—*Literary Gazette.*

CONSTANTINOPLE.

Feb. 25.—Thursday and Friday last the streets were disturbed by the revival of an old superstition, viz., that the Jews immolate every year, at Easter time, a child, either Christian or Mahometan. On Thursday last a Turkish woman, with two children, went to the house of a midwife, leaving one of them at the door. When she returned the child had disappeared. The crowd got excited and turned its wrath against some Jews. Several of the prominent men among the Jews made representations to the English and French ambassadors, who in their turn sent over their dragomen to the Porte in order to have measures taken to investigate the affair. To-day the report is that the child has been found. Feb. 21.—On Monday last an imperial firman was read granting equal rights to all the subjects of the Sultan of whatever religion they be.—*Jewish Chronicle.*

ALGIERS.

At the entrance to the city in Algiers is seen an inscription on marble encrusted in the wall. This document relates that Simon Durand, exiled from Spain in 1391, came to Algiers, in which place he was the first Rabbi and organiser of the Jewish community. He died in this city in 1433.—*Archives Israélites.*

ELEVENTH ANNUAL REPORT

OF THE

Scottish Society

FOR THE

CONVERSION OF ISRAEL.

1855-56.

CONSTITUTION OF THE SOCIETY.

I. NAME AND OBJECT.—The Society shall be known by the name of 'The Scottish Society for the Conversion of Israel to the faith of Jesus Christ, God manifest in the flesh, the promised Messiah, and the Saviour of the world.'

II. MEMBERSHIP.—Persons approving of the object of the Society, and contributing not less than Five Shillings per annum to the funds, shall be Members. The payment of Five Pounds, or upwards, shall constitute a Member for life.

III. OFFICE-BEARERS.—The Office-bearers of the Society shall be chosen from various evangelical denominations, and shall consist of a President, four Vice-Presidents, a Treasurer, a Secretary, twenty-four Honorary, and twelve Ordinary Directors, with power to add to their number.

IV. MONTHLY MEETING.—A Meeting of the Society shall be held Monthly for Prayer and Conference.

V. ANNUAL MEETING.—The Society shall hold an Annual Meeting in the month of April, when a report of the year's proceedings shall be read, Office-Bearers elected, and other business transacted.

FORM OF BEQUEST TO THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

I, ———, give and bequeath unto the Treasurer for the time being of the Scottish Society for the Conversion of Israel to the faith of Jesus Christ, God manifest in the flesh, the promised Messiah, and the Saviour of the world, for the purposes of said Society, the sum of _____, for which the receipt of such Treasurer shall be a sufficient discharge.

Eleventh Annual Meeting.

THE Eleventh Annual Meeting of the Society was held at the Religious Institution Hall, Glasgow, on Monday Evening, April 21, 1856—

The Rev. JOHN ROBSON, D.D., President, in the Chair.

Prayer was offered by the Rev. ALEXANDER FRASER.

The CHAIRMAN having introduced the business of the Meeting, the Secretary read an Abstract of the Annual Report, and the Treasurer the Cash Statement.

On a motion by the Rev. WM. SYMINGTON, D.D., seconded by the Rev. Mr GORDON,

It was Resolved—‘That the Report, an abstract of which has now been read, be adopted, and, with the Treasurer’s Statement, be printed and circulated, under the superintendence of the Directors.’

On a motion by the Rev. JOHN EDMOND, seconded by W. G. MITCHELL, Esq.,

‘It was Resolved—‘That the experience of the Agents of this and kindred Societies shows that many Jews, and especially Jewish inquirers and converts, are in circumstances to require temporal assistance, and believing that the judicious bestowal of such aid would tend to promote right principles and to form good habits, this Meeting recommends the Temporal Aid Fund to the attention and support of the friends of Israel.—The experience of the Agents of Jewish Missions also shows that, in numerous instances, great evils arise from the administration of private charity to professed Jewish inquirers and converts, which might be obviated were the cases of such applicants scrutinized, and means adopted to test their sincerity and worthiness—it is, therefore, further resolved, That it be recommended to the Board of Directors of this Society that steps be taken for the establishment of a “Home” in this city, under the control of a Committee appointed by them, where poor and needy Jews may be sheltered, and which, so managed as to form no temptation to the indolent and designing, might test the honesty and sincerity of inquirers, operate as an important means for checking the progress of such as now prey on the charity of the benevolent, and be instrumental in conferring lasting temporal and spiritual good on many of the children of the dispersion.’

On a motion by the Rev. W. M. HALLEY, seconded by WM. TOLMIE, Esq.,

It was Resolved—‘That while the promises of God encourage his people to hope for the ultimate conversion of all Israel, the present condition of the Jewish mind, and recent political and national events, as they tend to facilitate evangelistic labours among the Jews, constitute a present urgent and special call to earnest prayer and energetic effort on their behalf.’

On a motion by the Rev. JOHN MACFARLANE, LL.D., seconded by the Rev. ALEXANDER MACLEOD,

It was Resolved—‘That the following gentlemen be elected Office-Bearers of the Society for 1856-7.’—(See next page).

OFFICE-BEARERS FOR 1856-57.

President.

REV. JOHN ROBSON, D.D.

Vice-Presidents.

Rev. A. FRASER.
" G. JOHNSTON, D.D.W. G. MITCHELL, Esq.
W. P. PATON, Esq.

Honorary Directors.

Rev. W. L. Alexander, D.D., LL.D.
 " Henry Angus, Aberdeen.
 " P. Bannatyne, Bothwell.
 " Wm. Barr, Jedburgh.
 " John Brown, D.D., Edinburgh.
 " William Burnet, Cupar.
 " J. Clare, Perth.
 " William Clark, Barrhead.
 " Matthew Dickie, Cumnock.
 " Robert Harvey, Peterhead.
 " J. R. Kerr, Pittenweem.
 " J. M'Crie, Old Meldrum.
 " George Morris, Dalry.
 James Simpson, Esq., Annan.

Rev. William Steel, Falkirk.
 " J. Stevenson, Dennyloanhead.
 " David Young, D.D., Perth.
 " James Stirling, Kirriemuir.
 " William Thompson, A.M., West-Calder.
 David Macallan, Esq., Aberdeen.
 Rev. Prof. M'Michael, D.D.
 " R. Paterson, D.D., Kirkwall.
 " Andrew Robertson, Stow.
 " David Smith, D.D., Biggar.
 " William Swan, Edinburgh.
 " W. Symington, D.D., Glasgow.
 " Jonathan Watson, Edinburgh.

Directors.

Rev. J. L. Aikman.
 " W. Burgess, A.M.
 " Prof. Eadie, D.D., LL.D.
 " John Edmond.
 " A. G. Forbes.
 " J. B. Johnston.
 " John Ker.
 " John M'Coll.
 " John M'Farlane, LL.D.

Rev. A. M'Leod.
 " A. Raleigh.
 " J. Robertson, D.D.
 " James Taylor, D.D.
 Mr James Callen.
 " Matthew Clark.
 " Thomas Frame.
 " Robert Goodwin.
 " John Grahame.

Mr Duncan Hunter.
 " William Kerr.
 " John Lamont.
 " A. Naismith.
 " R. Nelson.
 " George Paterson.
 " Archibald Watson.
 " David Wilson.
 " David Yule.

And the Chairman, Treasurer, and Secretary of the Edinburgh Corresponding Committee.

Treasurer.

J. W. GATHERAL, Esq., 93 Virginia Street, Glasgow.

Secretary.

Rev. THOMAS HENDERSON, 75 St George's Place, Glasgow.

EDINBURGH.

Corresponding Committee.

Chairman—Rev. WM. PEDDIE, D.D. | Treasurer—H. D. DICKIE, Esq. | Secretary—Rev. D. M'EWAN.

AUXILIARIES.

AYR.
 President—Rev. James Knox, A.M.
 Treasurer—Mr Thomas M'Cubbin.

DUNDEE.
 President—Edward Baxter, Esq.
 Treasurer—G. Armitstead, Esq.
 Secretary—Rev. J. C. Baxter.

ELGIN.
 President—
 Treasurer—Mr A. Urquhart, Jun.
 Secretary—Rev. John Pringle.

GLASGOW FEMALE.
 President—Mrs Steven.
 Vice-Presidents—Mrs Thomas and Miss Ker.
 Treasurer—Mrs Miller.
 Secretary—Miss A. M'Innes.

GREENOCK.
 President—Rev. S. Sinclair.
 Treasurer—Mr Robert Longwill.
 Secretary—Mr John Borland.

KILWINNING.
 Secretary—Rev. A. M'Gregor.

NAIRN.
 Secretary—Rev. John Bisset.

PAISLEY.
 President—Rev. A. Baird, D.D.
 Treasurer—D. Smith, Esq.
 Secretary—Rev. G. C. Hutton.

PERTH FEMALE.
 Treasurer—Mrs Dr Newlands.
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Corresponding Secretaries.

ABERDEEN.. Rev. David Arthur.
 BERWICK...
 DUMFRIES... Thomas Dickie, Esq.
 HAWICK..... Thomas Furdum, Esq.

KILMARNOCK.. Rev. J. Symington.
 KIRKCALDY.... Rev. James Robbie.
 STRANRAER.... Rev. Robert Hogarth.

MISSION STATIONS.

HAMBURG.
 Herr Johannes Elvin.

ALGIERS—Rev. Benjamin Weiss.

ALEXANDRIA.
 Rev. Dr Herrman Philip.
 Rev. R. Grant Brown.
 GLASGOW—Mr Isaac Balkinow.

ELEVENTH ANNUAL REPORT

OF THE

Scottish Society for the Conversion of Israel.

NONE of the numerous fields of Christian enterprise to which the spirit of benevolence is in our day conducting the Lord's people, is more interesting and important than that on which this Society has entered, while none calls more for the exercise of faith and perseverance. The antagonism of the Jews to Christianity—their ready suspicion at the approach of the teachers of the gospel—render this work peculiarly difficult. Doubtless, deep injuries inflicted on their race by those who have unworthily borne the Christian name, as well as the false forms of Christianity which they have witnessed, and the inconsistencies of those who have professed a purer faith and practice, have fostered their prejudices against the gospel, and, added to the ancient traditionary representations of Christ and Christianity impressed on the youthful Jewish mind by their spiritual guides, have proved a powerful barrier in the way of those who seek the good of Israel. But whilst the field presents special difficulties, there are special encouragements. The Divine promises which refer to the future spiritual elevation of the human race, not only include the conversion of Israel, but place it in the foreground of the world's bright future, presenting it as the prelude to the universal dissemination of divine truth. 'If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?' This view may well excite the interest of those who regard the gospel as the grand remedy for the moral and social evils that afflict our race, and lead them to the firm resolve, 'For Zion's sake will I not hold my peace.'

And not only does the Word of God call for effort and prayer on behalf of Israel, but the events of providence give encouragement. The recent shaking among the nations will serve to place before the

Jewish mind the doctrines and practices of Christianity free from the idolatries of the Greek Church and the Papacy; and as Gentile oppression recedes, Jewish prejudice dissolves.

The Jewish press, whilst sometimes severe in animadversions on the efforts of those who endeavour to bring this people to the acknowledgment of Messiah's claims, and, it may be, justly severe in the condemnation of evils existing among nominal Christians, frequently gives utterance, in respect to Christianity itself, in softened tone. Many enlightened modern Jews, and among these some of the rabbis, condemn the conduct of those who caused the death of Jesus of Nazareth, and whilst they yet withhold acknowledgment of his higher claims, assign to him the place of a religious reformer.

Add to these considerations the fact that, from a variety of causes, access to the Jews in many lands is far more easy now than in former times, and surely we find room to hope that faithful, prayerful, persevering effort will not be in vain in the Lord.

The fragmentary aspect of the church of Christ has not failed to attract the attention of the Jew, while it has furnished him with weapons to oppose the gospel; and a Society like this, unsectarian in its character, and banding together as it does the friends of the Redeemer to seek by prayer and effort the spiritual weal of Israel, is the more likely to disarm opposition and secure its end, not only through the manifestation of good-will to the dispersed of Judah, but also through the testimony which it bears to that vital union of believers which ever comes out in relief on the field of holy enterprise, where engaged in pursuit of a common object and encountering a common foe, believers realize the truth that they are 'all one in Christ Jesus.'

FOREIGN OPERATIONS.

While no new appointments of Missionaries have taken place during the past year, it is yet cause of thankfulness that at all the Stations occupied in the former year, the agents of this Society go forth to sow the good seed of the word, and although desired results do not in every instance appear, yet the assurance remains that the word shall not return void.

AT HAMBURG,

Those with whom Mr ELVIN has chiefly come into contact are strangers not permanently resident there, and hence the definite results of his efforts cannot be so easily traced; yet it may be found in the final account that his simple, affectionate, and faithful exhibitions of the gospel of Christ have resulted in 'fruit' gathered 'unto *life eternal*.'

The following are brief extracts from Mr Elvin's journal, fitted to give an idea of the work in which he is engaged:—

'To-day I conversed with some emigrating Jews from Poland. They could read only Jewish-German. I had some tracts in that language, which I gave to them; and exhorted them that, as they seek for another home, which would not after all be a rest for ever, they should seek the way to the everlasting home of the people of God; and directed them to pray, like David, "Uphold me with thy free Spirit." Had a conversation with some Jews who were on their way to America. I spoke to them of the insecurity of the voyage they were about to undertake; and that they must one day give account to God of the deeds done in the body. They replied, that the account would not be so strictly taken. I assured them of the contrary, and directed them to the Angel of the Covenant, who reconciles the guilty to God by His blood, to whom all the ancient sacrifices point; and reminded them that "without the shedding of blood is no remission." They were very attentive. I gave them several Hebrew and German tracts, which they promised to read, and for which they seemed thankful.

'Met to-day, Adler, a furrier, native of Prussia. I inquired, if he were a decided Jew; he replied, that, being a journeyman, he could not keep the law. I replied, that he that fails to keep it is under the curse. He said, "Then all the Jews will be cursed; for none of them keep it." I spoke to him of Jesus, who had fulfilled the law. I inquired if he viewed himself as a sinner. He said, "O yes; all men are sinners." I told him that if he died without forgiveness he must perish. He inquired what I would have him to do? I said, turn to the Messiah of whom the Scriptures give witness. I gave him a New Testament, which he promised to read.'

'Conversed with Adler; he has read part of Matthew's gospel. I had a favourable opportunity for speaking to him of the necessity for repentance, and the nature of true prayer.'

'I visited Adler; he inquired concerning the kingdom of God. I endeavoured to explain; and directed him to approach unto God for forgiveness, by the Messiah, our Mediator. He could not consent to this. I read Isaiah liii. to show him that Jesus has borne our sins, and that we may be justified through him. This seemed to commend itself to his mind. He said he could not object to it. We conversed long on the matter.'

During the past year, Mr Elvin has sold, or given, in the case of those who were too poor to purchase, 15 Bibles and 32 New Testaments; and has distributed several hundreds of tracts.

AT ALGIERS,

The Rev. BENJAMIN WEISS and Mr CAMPAZZI have continued to labour during the past year among the Jewish and Gentile population.

By the kindness of the London Tract Society, Mr Weiss has been repeatedly supplied with large quantities of tracts, in various languages, which have been distributed by himself, Mr Campazzi, and a *colporteur*, employed by other parties to labour chiefly among the Spaniards, but co-operating with the agents of this Society. In all, during the past year, there have been distributed entire Bibles in Hebrew, Arabic, Spanish, English, French, Italian, etc., 165. New Testaments in those languages, 280. Psalms, Pentateuchs, and other religious books and pamphlets, about 240. Tracts distributed by Mr Weiss, or given to others for distribution, upwards of 10,000. The

greater part among Spaniards, and nearly 2000 among British sailors. By one of his letters Mr Weiss reports:—

‘The Colporteur among the Spaniards is going on admirably well. Bibles and New Testaments are sold in great numbers, and thousands of tracts are distributed among that benighted race. The best feature of it is, that a great portion of these scriptures and tracts are sold and distributed among Spanish captains and sailors, who carry them into Spain, where these precious plants are so very rare. The box of tracts which I lately received from the London Tract Society, and which I thought would be enough for more than a year, is now nearly gone, and I daily expect the arrival of a new supply. Mr Coyne has written to France for a supply of Spanish scriptures, which I hope to receive soon. The Spanish colporteur distributed also a goodly number of Hebrew and Arabic tracts, and what is more, he sold several New Testaments in Hebrew to poor Jews; this is a very rare thing to see a Jew beg the New Testament. On the bygone week, I had several interesting Jewish visits, but this week they are absorbed with their Easter feast. This is a heavy time, but the Lord showed me often that the reaction after a short time of stand still, is a happy one, always so; let us pray the Lord to open new doors of usefulness for his labourers, and to procure for his word of life free entrance into the hearts of sinners.’

Many of the Jews at Algiers, in consequence of the *former* success of Mr Weiss’ labours, appear to have recently kept aloof from him; but he has, nevertheless, been successful in gaining access to some, to whom he has presented the truth as it is in Jesus. The dependence of inquirers on their Jewish brethren, and the difficulty of procuring, at Algiers, employment for men who *have changed their religion*, has been a source of trial; and, in some instances, such inquirers have been compelled to seek for the means of subsistence at a distance, and have thus been deprived of the needed counsel and instruction of the missionary. To meet this difficulty, Mr Weiss has proposed the formation of an industrial institution for inquirers and converts, which might be ultimately self-sustaining, but at the outset would require a considerable outlay, the Directors have not hitherto seen their way to the adoption of his proposal.

An interesting episode in missionary life occurred in Mr Weiss’ experience during the past year. In his efforts to do good, he frequently visits the civil hospital; and there, on one occasion, found a British sailor in great anxiety regarding his spiritual condition, whom he was happily instrumental in leading to the enjoyment of the peace of the gospel. The incidents connected with this case having appeared in the *Friend of Israel* and some other religious periodicals published in this country, it is unnecessary here to enter into details. Having learned that Mr Weiss was at Algiers, as an agent of this Society, and that its Directors were resident in Glasgow, the dying penitent gave warm utterance to his gratitude, in terms which may well serve to *encourage* the members of this Society to renewed prayer, while they

sow beside all waters. With great warmth of feeling he said to Mr Weiss, 'As I must go the way of all men, and shall hence not be able to express personally my gratitude to them for what I owe, under God, to their instrumentality, promise me, sir, to do it for me when I am gone. O tell them that it pleased God to restore an agonised soul by the blessed instrumentality of one of their missionaries; convey to them the most hearty thanks of a dying man (here tears for a while prevented utterance)—an Englishman, yea, a Scottish Presbyterian: could I ever have thought to find a minister in this distant land to bring me comfort on the bed of death. A Glasgow Society has sent you here! wish them, in my name, all the blessings of heaven, and all success in their labours of love.'

MISSIONARY TOURS.

Mr WEISS has, during the past year, re-visited Blidah and Medeah, and at both places held interesting conversations with rabbis and other Jews. He distributed tracts at Medeah, and New Testaments and tracts at Blidah. Mr Weiss thus writes of his proceedings at Blidah:—

'At Blidah, where the Jews were much irritated against me since the baptism performed there, they were now in general more docile, and though a few refused absolutely to talk of religion, it was without violence. I spent hours in some of their shops, talked with numbers about Him whom unconverted man despises, and whom the blinded nation refuses to acknowledge and obey. I gave them New Testaments and tracts, and short warnings according to the second chapter of the prophet Ezekiel. One man I found among the Blidah shopkeepers wonderfully learned for an African Jew. He was exceedingly polite in conversation, which lasted more than two hours, in the presence of other five or six Jews. He took from me some tracts and a New Testament, which he promised to read and consider.'

AT ALEXANDRIA,

The Rev. Dr PHILIP and the Rev. R. GRANT BROWN are, as formerly, engaged in efforts for the advancement of the gospel. The state of Dr Philip's health, and that of his family, having rendered a temporary change necessary, they spent the summer in this country, and, in the month of January, returned to Alexandria, where he met with a cordial welcome. Mr Brown, with a view to recruit his health, which was suffering from the state of the atmosphere, and also to gain a more rapid acquaintance with the Arabic, in order to facilitate his missionary labours, spent part of the autumn on the heights of Lebanon. During his stay there, his health was greatly improved, and his acquaintance with the Arabic was considerably extended. Whilst at Lebanon, Mr Brown availed himself of opportunities for presenting

the gospel, and since his return has energetically pursued his great work, aided by a young man, with whom he providentially met at Beyrout.

The following extracts from Mr Brown's letters, written in January and February, present a general view of recent missionary operations at Alexandria :—

'It is a very painful thing to spend many months among a people perishing for lack of knowledge of Christ, and feel at the end of the day that you have done nothing to make him known but nail in a treacherous memory the roots of some verbs, or the eccentric plurals of a few nouns. That dreary period is, I am happy to say, in a great measure past with me. My forenoons, indeed, are still devoted to further study of languages, but my afternoons are spent in the streets diffusing the truth by tracts and conversation. Providence has kindly given me an efficient assistant in a young man whom I found at Beyrout, and gladly brought with me. By birth an Englishman, he has become familiar with these lands by many years' residence. He was a student in Malta, and laboured much for Christ on Lebanon and in several cities of the East, from Jerusalem to Constantinople, as a tract distributor and catechist, without any regular means of support. As I shall probably have frequent occasion to mention him, I must further introduce him. If, then, you see a tall figure leave my door with a carpet bag swollen with Bibles and tracts in many divers tongues, with a very pleasing face, and slightly abstracted air; if you see his look brightening as he reaches the crowded thoroughfares, then accosting a wealthy, bustling Jewish merchant with gentle voice and sweet smile, and offering a tract, then asking a poor Arab boy if he can read, then forming the centre of a crowd patiently selling and giving his stores, now gliding into a European shop, now standing at a native stall; saluting in Italian, replying in French, arguing in Hebrew, persuading in Turkish, or preaching Christ in Arabic to a group of Syrian young men—that is our friend Spillman.

'You will be glad to learn that in less than two months and a-half he has sold 121 copies of the Scriptures, in whole or in part.

'You will rejoice to hear that since my last letter the work of tract distribution has gone on encouragingly among the Jews and Gentiles of all nations. The work indeed increases itself, for those who read some tracts, or see them in the hands of their acquaintances, ask for others. In order to insure that they will be treated with respect and read, we very generally ask part of their value. Sometimes a crowd surrounds me in the street, and voices in many languages clamour for tracts, while hands of various hues hold out pieces of money. Thus these little messengers find their way into many a shop and family with their glad tidings of God's love in Christ. Doubtless much of this seed falls upon the wayside—upon hearts trodden hard by many a sin—and is caught away by the evil one, who follows the sower's steps; but shall we not hope, ought we not to pray, that over some God will watch, and water it with his own Spirit, that it may bring forth a hundred-fold.

'My work has acquired another and very interesting new feature—that of Bible colportage. I began a few days ago to take Bibles with me, and found the demand most gratifying. During the first five days of last week, I sold 84 copies of the scriptures in whole or in part, exclusive of those disposed of by Mr Spillman. A considerable number of these were purchased by Jews. I am delighted to find this the most rapid means of forming acquaintance with the Jews, and easiest introduction to the message of salvation by Christ alone. Every day more Bibles are ordered than Mr Spillman, my Syrian servant, and I can carry; so that we have resolved to open a shop (if we can get one in this overcrowded city), an

sit in it all the forenoon, ready to converse with all who come to us, while the afternoon will be spent as at present in the more "aggressive" street labour.

'I am sometimes encouraged by our little Arabic meeting. While speaking together of the believer's hidden life, and the wonderful communion with the Lord Jesus which he so richly promises in the fourteenth chapter of John, we have felt something of his own presence and blessing.

'Pray that the Lord may soon add to our little number some of the lost sheep of the house of Israel. We find that the Jewish population are so intermingled with other nations here that the best way to find them out is to labour for the salvation of all.

'A man lately purchased a Bible from me some days before I found he was a Jew. Often the offer of a tract leads to an interesting conversation. On Saturdays we frequently visit the Jewish houses. Once we had an opportunity of fully setting the truth before the rabbi and nine other men, in an animated conversation of an hour and a-half.'

EDUCATIONAL EFFORTS AT ALEXANDRIA.

The Directors, after due consideration of communications from Dr Philip and Mr Brown, agreed, in the month of April, 1854, to allow £100 for one year to enable them to open a boys' school. This was commenced in the month of June following. At first there were seven pupils in attendance, and within a year this number was increased to forty, twenty of whom were the children of Jewish parents. It became evident, however, in course of the first year of the existence of the school, that in order to thorough efficiency, considerable extension of its operations was required, and consequently greatly-increased expenditure.

The Directors had much and anxious deliberation on the subject, and at length resolved not to continue a School at Alexandria under the control of the Society, but agreed, in the event of a responsible committee being formed there, to grant £50 per annum towards its support, in consideration of the education of Jewish children in it, and in view of the facilities which it may afford to the Society's missionaries in the prosecution of their work. And being, moreover, fully disposed to promote the interests of a Protestant seminary at Alexandria, they agreed to furnish facilities for presenting its claims to the Christian public of this country, and for procuring funds for its support. Such a committee has since been formed at Alexandria (including the Society's missionaries there), with a corresponding committee at Edinburgh for the promotion of this important object. 'An Arab has been secured capable of teaching the Arabic language.' A teacher of English, of decided piety and zeal, and high qualifications as a teacher, has agreed to sail for Alexandria, so soon as sufficient funds are provided for his support; and the Committee have in view an Italian gentleman, whom they would with confidence engage if there were sufficient funds, and some difficulties removed which stand

in the way of an Italian Protestant establishing himself as a teacher at Alexandria. Steps have also been taken to further female education at Alexandria. The recent visit of Dr and Mrs Philip to this country proved the means of awakening much interest in the condition of Jewesses and other portions of the female population of that city, which has led to direct efforts on their behalf.

At a public breakfast held at Paisley on the occasion of the visit of a deputation from this Society, Dr Philip gave extensive information regarding the evils arising from the want of education among Oriental females, and urged the propriety of aiming at their intellectual and spiritual elevation.

In consequence of the interest thus awakened, a meeting was held in the hall of Abbey Close U. P. Church, on the 3d December last—the Rev. Dr Baird in the Chair. Addresses were delivered by the Chairman, the Rev. Messrs Hutton, A. Henderson, and Wallace; after which an Association was formed, called ‘The Ladies Association for Promoting the Christian Education of Jewish Females in Alexandria,’ and a committee appointed to raise funds for supporting a qualified female teacher in that place, who may open a school for *girls*, in connection with the local mission of the Scottish Society for the Conversion of Israel. This Association has not only succeeded in raising the necessary funds, but also in securing the services, as teacher, of an accomplished Christian young lady, daughter of the Rev. John Pringle, Elgin. Miss Pringle has already reached the scene of her future labours.

The educational efforts made at Alexandria have met with the hearty approval of intelligent European Christians who have visited that city. A special correspondent of the *News of the Churches*, writes from Malta thus:—

‘What interested me most, in the way of education, was the school established at Alexandria, by the missionaries of the Scotch Society for Promoting Christianity among the Jews, Dr Philip and Mr Brown. The latter was absent on a visit to Jerusalem when I was there, and I visited the school more than once with Dr Philip. He was in the habit of spending about three hours each day in it; and I was particularly gratified on hearing the instructions given, and taking a part in them myself, and seeing more than thirty pupils collected, Jews, Mahometans, and Christians, all joining in the same lessons, without distinction, and these in the Old and New Testaments. The middle wall of partition appeared to be entirely broken down, and the way in a fair state of preparation for the introduction of the gospel of peace, by which all distinctions are lost, and Christ is all and in all. This school, especially if it can be enlarged, as Dr Philip earnestly desires, may be the harbinger of great spiritual advantage in the country. The lessons are given in English, Italian, and Arabic.’

The following brief extract from one of Mr Brown’s letters seems

to indicate that spiritual fruit is beginning to appear as the result of labour already expended in this direction:—

‘It will gratify the friends of our school to know that a Moslem boy of eleven or twelve is so far awakened to an interest in spiritual things as to spend many an hour with Mr Spillman in reading the Bible and prayer. He says the instruction received in our school led him to think.’

There is room to hope that the schemes now proposed, as well as the efforts already made, will issue in the permanent establishment of Protestant schools at Alexandria, which may prove powerfully auxiliary to mission efforts, and, by sending forth rays of spiritual light, aid in dispelling the darkness of error and superstition which now prevails in the East.

HOME OPERATIONS.

Mr SALKINSON has availed himself of many opportunities for commending, in private, the gospel to the attention of his Jewish brethren at Glasgow. Some of those who have been under his instruction, being without fixed residence, and failing to find employment here, were obliged to remove to other places, and thus early lost that spiritual superintendence which they required, and in some instances seemed desirous to have.

The claims of the Mission have been extensively placed before the minds of Christians throughout the country. The Directors have to acknowledge the kindness of several ministers, who, at their request, cheerfully undertook to plead the cause of the Society.

While Dr Philip was in Scotland last year, he preached and addressed meetings on behalf of the Mission, in churches of various denominations in Edinburgh and Glasgow, and other localities. Mr Salkinson and the Secretary have likewise had numerous engagements of this kind. The services held at Elgin, Dumfries, Aberdeen, Dundee, and Paisley, were especially interesting, and in several instances the attendance at the week-night meetings was much greater than in former years. The services held at Paisley are worthy of special notice. Sermons were preached on Sabbath, 21st October, by Dr Philip, Mr Salkinson, and the Secretary, in United Presbyterian, Congregational, and Baptist places of worship. On the following evening a public meeting was held at the Reformed Presbyterian Church, and on Tuesday morning a public breakfast, which, notwithstanding the inclemency of the weather, was numerously attended. As reference is made in another part of the Report to the proceedings of the friends of Israel at Paisley, it is only necessary to add, that while the enlarged contributions from that town are not acknowledged as from the Auxiliary Society, the extended liberality is mainly owing

to the zealous and well-directed efforts of the members of that auxiliary, which, now revived, promises powerfully to aid the future exertions of the Parent Society.

TEMPORAL AID FUND.

The Directors regret that, whilst the applications for aid have been numerous, the contributions to this fund have been few. To avoid drawing on funds contributed for direct missionary objects, the agents have, in some special cases, sought the assistance of private friends, and used other means for the relief of needy, but apparently deserving individuals. It is hoped that somewhat adequate attention will yet be given to the importance of this Fund, with reference both to Home and Foreign operations. Many wandering and needy Jews find their way to Glasgow, and here make their appeal to the benevolent. Deserving applicants frequently obtain relief thus; but it is greatly to be desired that some efficient plan were adopted whereby impostors might be more readily discovered, and the needy more efficiently helped than they can possibly be by the indiscriminate administration of charity: whereby sums equal to those now bestowed in occasional charity might, under proper management, provide clothing, shelter, and food, for a longer or shorter period, according to the requirements of individual cases; whereby also young men of this class who may not have previously learned trades might be trained to industrious habits, and thus be enabled to maintain themselves honestly. Were it found practicable to provide a temporary home for wandering and needy Jews, a large amount of good might be effected. Young men now in danger of passing through a course of pauperism might be trained to habits of industry—the designing and insincere, who now shamelessly live on the charity of the benevolent, might be more readily checked in their career—religious instruction could be regularly imparted, and spiritual good secured to many who, without some such means, are in danger of being tossed to and fro until finally wrecked.

FINANCE.

The enlarged expenditure of the past year, caused in part by the return of Dr Philip and his family for a season to this country—a step rendered necessary on account of their health, and by grants to him on account of journeys, loss on exchange, and expenses in acquiring languages; and also by necessary increase of the salary of two of the Society's foreign agents, led the Directors to make a special appeal to the liberality of the friends of the Mission. They are happy in being able to acknowledge that in numerous instances this appeal met with a

cordial response from churches and individuals. About two months before the close of the financial year on 31st March, it was calculated that £650 would be required to meet the claims against the Society till that term. Within that period the appeal was so far met, that the deficiency was found at the close of the year to be under £238. The Directors have long felt a strong desire to lessen the Society's home expenditure, and have so far succeeded. By removing their office to the Religious Institution Rooms, they have been able to dispense with the assistant-secretary, and make some other minor retrenchments. Deputations form an important item in their home expenditure, but seeing that a large proportion of the Society's income hitherto has been from collections made on the occasion of visits from deputies, and from the contributions of churches whose interest has been excited by such visits, there is reason to fear that were expenditure in this direction to cease, the income would be materially diminished. Were it, however, fully understood by ministerial and other friends, that periodical contributions, irrespective of the visits of deputies, were most likely to give permanency to the Society, and, were regular, and it might be, simultaneous annual collections made in those churches which now tender occasional support, the heavy expense attending the travelling of deputies from the centre of home operations to distant parts of the country to obtain occasional collections, would be avoided. It would serve greatly to aid the Directors in their efforts to economise, without impairing the funds, were ministers of churches which now only occasionally contribute, to lay this matter before their people, with a view to secure their periodical support to this Society. Several friends in various localities have, during the past year, made successful efforts to enlarge its membership. It is hoped that during the present year fresh accessions to the list of annual subscribers will be made, and thus further steps be taken towards securing an extended and steady income.

The friends of Israel, who aided this Mission through its earlier struggles, have cause for thankfulness as they review its brief history. From the first, Christians of various denominations have harmoniously co-operated in promoting its interests; and whilst their joint sympathies have been drawn out towards the dispersed of Judah, they have felt how good and how pleasant it is for 'brethren to dwell together in unity.' Through this Society, effort and prayer for Israel has been extended at home, while in foreign lands, where gross spiritual darkness has held sway, its agents show unto men the way of salvation.

At home and abroad there is much work to do. Partial acknowledgment has been made of the obligation of Gentile Christians to seek the conversion of Israel, but nothing as yet done adequate

to the claims of the people 'whose are the Father's, and of whom Christ came.'

The voice of Providence conspires with that of revelation to urge the people of God forward in this great work. The hand that, amid the strife of nations, shivers despotism, and can turn the 'hearts of men as the rivers of water,' beckons onward. May the eyes of the Lord's people be towards Him, as the eyes of servants unto the hand of their masters.

Christians have prayed that wide and effectual doors might be opened for the entrance of the gospel. The doors *are* open. Let the churches of our land gird themselves for the work, and send forth the messengers of their mercy, then will their prayers of faith have answer: 'Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.'

Dr. J. W. GATHERAL in Account with the Scottish Society for the Conversion of Israel. Cr.

To Cash in Bank, ...	£5	2	2	By Mission at Hamburg, ...	£86	8	11
Contributions for General Purposes, £1437	7	10		“ “ Algiers, ...	200	2	0
“ Educational Purposes, 3	8	10		“ “ Alexandria, ...	794	17	4
“ Temporal Aid Fund, 4	17	6		“ “ Glasgow, ...	79	12	11
			1445	Temporal Aid, per Edinburgh Treasurer, ...	1	0	0
Cash received on account of ‘Friend of Israel,’			33	Secretary’s Salary till 31st March, £146	13	4	
Rent of Office, 44 George Square, and received for			8	Income Tax on Secretary’s Salary, 10	13	4	
Furniture sold, ...			13				157
Cash per the Rev. Andw. Henderson, Paisley, for			0	Collector and Office Boy, ...			6
Miss Pringle’s Passage from Liverpool to Alex-			18	Travelling Expenses of Deputies, and			55
andria, ...			19	Supply of their Pulpits, £45	2	1	8
Cash, Balance due Bank of Scotland, ...			272	“ “ Society’s Agents in			
			15	Home Service, 81	6	2½	
							126
				Postages, Parcels, Remittances, and Exchange,			8
				Stationery, Books, Newspapers, Printing Annual			16
				Report, Bills and Circulars, Advertisements,			17
				and Expenses of Meetings, ...			1
				‘Friend of Israel,’ including Posting to Ministers			60
				and Subscribers, ...			2
				Office Rent and Taxes, ...			108
				Cash remitted to Dr Philip—Miss Pringle’s Pas-			16
				sage Money, ...			2
				Coals, Gas, and petty Office Expenses, ...			30
				Paid Interest to Bank of Scotland, ...			18
				March 31.—Balance in Treasurer’s hands, ...			9
							18
							10
							0
							1
							16
							2½
							0
							5
							15
							0
							40
							0
							11
							£1784
							1
							3

GLASGOW, 21st April, 1856.—We have examined the Treasurer’s Accounts since 14th April, 1856, till 31st March, 1856, compared the same with the Vouchers, and find the Accounts correct, the Balance due by the Treasurer being Forty Pounds and Elevenpence, and the sum due to the Bank of Scotland, Two Hundred and Seventy-Two Pounds.

WM. G. MITCHELL.
THOMAS FRAME.

EXPENDITURE CONNECTED WITH THE VARIOUS MISSION STATIONS.

H A M B U R G H

Mr Elvin's Salary till 31st March, 1856, ...	£60	0	0
Loss on Exchange, 1854-5-6, ...	5	19	6
Postages, ...	0	9	5
To account of Salary for 1856-7, ...	20	0	0
	£86	8	11

A L G I E R S

Rev. Benjamin Weiss' Salary till 31st March, ...	£150	0	0
Mission Tour to Blidah and Medeah, ...	3	10	0
Postages, ...	2	4	0
	£155	14	0
Mr J. B. Campazzi's Salary, ...	30	0	0
Loss on Exchange, ...	7	4	0
Freight from Gibraltar, and Custom Dues on Box sent by Glas-			
gow Female Auxiliary, ...	2	4	0
Freight of Two Boxes from London Tract Society, ...	4	0	0
Temporal Relief, ...	1	0	0
	£200	2	0

A L E X A N D R I A

Rev. Dr Philip's Salary till 31st March, 1856, ...	£185	13	9
Transit of Dr Philip and Family to this Country, and return to Alexandria, ...	175	14	1
Sums allowed to Dr Philip in consideration of—			
Loss on Exchange, three years, ...	£26	0	0
Outlay in acquiring Languages, ...	25	0	0
Journeys to Jerusalem and Cairo, ...	25	0	0
	76	0	0
Postages during three years, ...	2	14	0
Premium on Life Insurance, three months, ...	4	9	3
Loss on Exchange, Commission, &c., ...	1	15	6
To account of Salary for 1856-7, ...	50	16	3
	497	2	1
Rev. R. Grant Brown—			
Salary till 31st March, 1856, ...	200	0	0
Balance on Increased Salary, 1854-5, ...	3	2	6
Loss on Exchange, ...	0	18	9
Postages, ...	0	3	0
To account of Salary, 1856-7, ...	31	9	3
	235	13	6
School—			
By Teachers' Salaries, &c., ...	50	0	0
Grant in Aid of Printing Italian Spelling-Book, compiled by Mrs Philip, ...	10	0	0
Carriage and Shipping Charges, Goods and Stationery, ...	2	1	0
	62	1	0
	£794	17	4

G L A S G O W.

Mr Salkinson's Salary till 31st March, 1856, ...	£73	6	8
Temporal Relief, ...	6	6	3
	£79	12	11

LIFE MEMBERS.

AIRDRIE—Lockhart Dobbie, Esq.,	£9 0 0	GLASGOW—J. Henderson, Esq. of	
BEITH—Mrs Wardrop, - - -	20 0 0	Park, - - -	£23 0 0
CARNOSTIE—James Gray, Esq.,	24 11 6	J. H. Young, Esq., - - -	11 0 0
DALRY—Mrs Crichton, Linn, -	12 0 0	Miss Kerr, - - -	20 0 0
Mrs Patrick, Greenbank, - -	11 0 0	KILWINNING—Miss Caldwell, -	10 0 0
DUNDEE—Edward Baxter, Esq., -	11 1 0	PARTICK—Miss Thomson, - -	5 0 0
DUNOON—Robert Morton, Esq., -	5 0 0	STROMNESS—George Halcro, Esq.,	5 0 0
EDINBURGH—A. M. Morrison, Esq.,	7 0 0	Mrs William Dunnet, - - -	5 0 0

CONTRIBUTIONS

RECEIVED FROM 19th APRIL, 1855, TILL 31st MARCH, 1856.

ABERDEEN—

St Nicholas Lane U. P.	
Ch.—per R. Stevan,	
Esq.,	£4 10 6
Do. do., per do.,	3 0 0
	£9 10 6
George St. U. P. Ch. Col.,	
Serm. by Dr Philip,	6 0 0
George Street Cong. Ch.,	
Col., Serm. by Mr Salkinson,	£3 0 0
Do., Col. at Pub-	
lic Meeting,	1 12 10
	4 12 10
St Paul Street U. P. Ch.	
Col., Serm. by Dr	
Philip,	£2 1 3
Do., Col. Lect.	
by Mr Salkinson,	1 6 6
	3 7 9
Belmont St. U. P. Ch.	
Col., Serm. by Dr	
Philip,	2 0 0
Charlotte St. U. P. Ch.	
Col., Serm. by Mr	
Salkinson,	1 0 7
Albion St. Miss. Chapel.	
Ser. by Mr Salkinson,	0 15 0
Legacy of the late Bar-	
bara Elmslie, Spittal,	
per R. Stevan, Esq.,	5 0 0
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Serm., Rev. R. Troup, £1 15 3½		
Town Hall, Lect. by Mr		
Salkinson, .	1 4 8½	
	3 0 0	
IRVINE—Jewish Soc., per Mr J.		
Dickie, .	£6 0 0	
Relief Ch. Col., Serm.		
by Dr Philip, .	1 14 0	
	7 14 0	
JEDBURGH—High Street U. P.		
Church, £3 0 0		
Do., Col., Serm.		
by Dr Philip, 3 3 10		
	£6 3 10	
Blackfriars St. U. P. Ch.,		
Serm. by Dr Philip, .	3 9 6	
	9 13 4	
KEITH—U. P. Ch. Col., Lecture		
by Mr Salkinson, .	3 10 3	
KELSO—		
E. U. P. Ch., £5 3 11		
Do., Col., Serm.		
and Lect., Mr		
Salkinson, .	2 7 2	
	7 11 1	
1st U. P. Ch. Col., Serm.		
by Mr Salkinson, .	3 16 0	
	11 7 1	
KENNOWAY—U. P. Ch., Mission-		
ary Society, .	£1 0 0	
Do., Col., Addr. by Dep., .	0 9 3	
	1 9 3	
KETTLE—U. P. Ch., Lect. by Dr		
Philip, .	2 2 2	
KILBARCHAN—U. P. Ch., per		
Mr R. Inglis, .	£2 0 0	
A Friend, per Rev. G.		
Allison, .	3 0 0	
	5 0 0	
KILMARNOCK—King St. U. P.		
Church Col., Sermon by Dr		
Philip, .	£5 10 0	
Prince's St. U. P. Ch.		
Col., Serm. by do., .	4 15 0	
Wellington St. U. P. Ch.		
Col., do. do., .	2 10 0	
Cong. Ch., Contrib. by		
Members of, .	1 2 0	
A Friend, .	0 5 0	
	14 2 0	
KILMARONOCK—U. P. Ch., Serm.		
and Lect. by Mr Salkinson, .	4 17 6	
KILSYTH—U. P. Ch., per Rev.		
Robt. Anderson, .	1 0 0	
KILWINNING—U. P. Ch. Col.,		
Serm. by Dr Philip, .	1 10 0	
KINROSS—1st U. P. Ch., Serm.		
by Dr Philip, .	£6 5 7	
U. P. Ch., .	1 0 0	
Do., Sab. School, .	0 7 0	
	£7 12 7	
KIRK COWAN—An old man but		
young friend of Israel, .	2 0 0	
KIRKCUDBRIGHT—U. P. Ch.,		
Lect. by Mr Salkinson, .	1 7 8	
KIRKWALL—U. P. Ch., per Rev.		
Dr Paterson, .	14 0 8	
KIRRIEMUIR—Bank St. U. P.		
Ch., per Rev. James Stirling, .	3 0 0	
LANARK—Hope St. U. P. Ch.,		
Serm. by Mr Salkinson, .	2 2 7½	
LANGHOLM—North U. P. Ch. Col.,		
Ser. by Mr Salkinson, £3 0 0		
So. U. P. Ch. Col., Serm.		
by do., .	1 13 0	
	4 13 0	
LARGO—U. P. Ch. Bible and Sab.		
Class, .	£1 3 6	
Do., Col., Meeting Add.		
by Deputies, .	0 8 3	
A Soldier, per Mr Hislop, .	0 5 0	
	1 16 9	
LARGS—U. P. Ch. Col., Lect. by		
Mr Salkinson, .	£2 0 4	
Female Miss. Society, .	1 0 0	
Rev. William Steven, .	0 5 0	
	3 5 4	
LARKHALL—U. P. Ch. Col., per		
Rev. John Shearer, .	£1 6 3	
Do. Fem. Class, per do., .	1 0 0	
	2 6 3	
LASSWADE—U. P. Church, .		
	4 0 0	
LAUDER—U. P. Ch., Lect. by Mr		
Salkinson, .	1 0 0	
LAURENCEKIRK—Col., Meet.		
Addr. by Dr Philip, £1 0 0		
Friends at, per Rev. A.		
Noble, .	1 0 0	
	2 0 0	
LEEDS, Yorksh.—J. Brooks Bil-		
brough, .	£20 10 0	
James Richardson, .	0 5 0	
William Illingworth, .	0 5 0	
H. W., .	0 2 6	
	1 2 6	
LEITH-LUMSDEN—U. P. Ch.		
Col., Serm. and Lect. by Mr		
Salkinson, .	2 16 0	
LERWICK—U. P. Ch., per Rev.		
A. Macfarlane—		
Miss M. Fordyce's Card, £2 0 0		
" A. Garriock's do., .	1 8 6	
	3 8 6	
LESLIE—U. P. Ch., £1 15 8		
1st Do., Lect. by Dr Philip, .	0 14 0	
	2 9 8	
LETHENDY—Collected by Mrs		
Hay, .	£20 6 0	
U. P. Ch. Sab. Sch. Miss.		
Soc., per Rev. J. Hay, .	0 4 0	
	0 10 0	
LEVEN—Cong. Ch. Col., Address		
by Rev. John Whyte, .	0 6 6	
LINLITHGOW—E. U. P. Ch. Col.,		
Serm. by Dr Philip, .	2 13 0	
LIVERPOOL—Mount Pleasant U.		
P. Ch. Miss. Assoc., £5 0 0		
R. A. Macfie, for Alex-		
andria, .	20 0 0	
A Friend, .	5 0 0	
W. J. Fernie, .	2 0 0	
Henry Coubrough, .	1 1 0	
Dr Ferguson, .	1 0 0	
Miss Henderson, .	1 0 0	
Dr M'Naught, .	1 0 0	
A Friend, .	0 10 0	
A Friend, .	0 10 0	
Miss M'Iver, .	0 10 0	
John J. Stitt, .	0 10 0	
	38 1 0	

August, 1856.]

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

MODERN JEWS—THEIR PRESENT CIRCUMSTANCES AND POSITION, AND MORE RECENT ESTIMATE OF CHRISTIANITY.

At the first glance the spiritual condition of the Jews is a very sad—an apparently hopeless one. That for eighteen centuries, notwithstanding the marvellous proofs Christianity has given of its Divine origin, its power to rise above corruption, to weary out opposition, and cleave a way for itself through a phalanx of the mightiest foes; notwithstanding the fact, that where it is supreme, intelligence spreads, literature flourishes, science advances, and freedom triumphs—the Jewish nation should so systematically and determinately reject it, is startling and sad. But we have been forewarned of this by the voice of the heavenly oracle: 'I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness, in part, is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.' So that though their state, as a people generally, is mournful, yet we 'sorrow not as those who have no hope.' The very sadness of their condition should excite our sympathy—a sympathy all the more deep and effective, because of our obligations to them of which I have spoken.

I believe I am correct in the assertion, that one of the greatest barriers to the progress of the gospel among the Jews is their consummate ignorance of its real nature and claims. When that ignorance is removed, in any instance, the first emotion excited is that of profound astonishment, so different is 'the truth as it is in Jesus' from their previous conception of it. This ignorance is very prevalent, even in our country, where so much is being done for them, and where, at any rate, more clearly and more fully than elsewhere, the light of the gospel of Jesus shines around them. But on the continent of Europe, and in their own ancient land, their mental and moral degradation is far more affecting.

In Russia, and Poland, and Austria, where they are to be found by hundreds of thousands, their benighted minds are not likely to be benefited by the kind of Christianity they meet with. To them it has but the semblance of a *refined* idolatry; and from the churches, both of the

Catholic and the Greek, they turn away with undissembled disgust and horror. How are they likely to leave the faith of their fathers for such abortions of the religion of Christ as there present themselves for acceptance?

Nothing is more surprising to Jews from these countries, when they visit this land, than to witness the simplicity of Protestant worship. Quite a new idea of Christianity is awakened in their mind; and an eager desire to know something more concerning it is one of the most frequently marked characteristics of these strangers.

The spiritual state of this people in Palestine seemed to me to be perfectly symbolised by their physical condition, and by the desolate aspect which was worn by the city, which, once the joy of the whole earth, is now a reproach and shame. I do not know that ever a deeper sigh arose from my heart, than when walking among the dwellings of the Jews on Mount Zion, or watching their movements at the place of wailing. While threading my way among the nettles and weeds, and shattered mounds of that once glorious city, it seemed as if the sad music of the harp of Jeremiah was floating around me, and I could hear its eloquent wailings, descriptive less of their social than of their spiritual state. 'How doth the city sit solitary, that was full of people! how is she become a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! And from the daughter of Zion all her beauty is departed; her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider, for I am become vile. How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger? The Lord hath swallowed up all the habitations of Jacob, and hath not pitied; he hath thrown down in his wrath the strongholds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom, and the princes thereof. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces: they have made a noise in the house of the Lord, as in the day of a solemn feast; the elders of the daughter of Zion sit upon the ground and keep silence: they have cast up dust upon their heads: they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground. All that pass by clap their hands at thee, they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?'

But I know, and rejoice to remember now, that as certain as there was a period of casting away, so will there be one of restoration; and unless the signs of the times are most wrongfully interpreted, that period is at hand.

I believe never, in the history of the world, were there more striking and unmistakable indications of an approaching crisis in the Jewish nation, than now—never greater readiness on the part of the people to hear what we have to say concerning him whom their fathers crucified and slew—never, certainly, less of that ribald scorn with which the name of Christ was wont to be greeted, whenever it was pronounced. To the

purity of his character—to the consistent piety of his life—to the beneficence of his daily acts—to the marvellous truth with which he spake, they are giving unfeigned assent. What Judge Noah said in America, multitudes among the Jews, both there and here, believe. His testimony is so remarkable, that I give it:—

‘At a period of unexampled calamity, Jesus of Nazareth found the Jews, at the commencement of his ministry. Corruptions, the natural consequences of great misfortune, had crept in among them; a portion of the priesthood forgot the obligations due to their high order; hypocrisy and intrigue had reached the high places, and Jesus appeared among them, the most resolute of reformers, denouncing the priests and Pharisees, preaching against hypocrisy and vice, and prophesying the downfall of the nation. In thus attracting followers and apostles, by his extraordinary and gifted powers, he became formidable by his decision of character, his unceremonious expression of opinion, and the withering nature of his rebuke. He preached at all times, and at all places, in and out of the temple, with an eloquence such as no mortal has since possessed; and to give the most powerful and absorbing interest to his mission, he proclaimed himself Son of God, and declared himself ordained by the Most High to save a benighted and suffering people, as their Saviour and Redeemer.

‘The death of Jesus was the birth of Christianity; the Gentile Church sprang from the ruins which surrounded its primitive existence; its march was onward, beset with darkness and difficulties, with oppression and persecution, until the sun of the Reformation rose upon it, dissipating the clouds of darkness which had obscured its beauties, and it shone forth with a liberal and tolerant brightness, such as the Great Master had originally designed it.

‘Had not that event occurred, how would you have been saved from your sins? The Jews, in this, did nothing but what God himself ordained; for you will find it written in the Acts of the Apostles, “And now, brethren, I know that through ignorance ye did it, as did also your rulers.”

‘It has been said, and with some commendation on what was called my liberality, that I did not, in this discourse, on its first delivery, term Jesus of Nazareth an impostor. I have never considered him such. The impostor generally aims at temporal power, attempts to subsidize the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; his was a quiet, subdued, retiring faith; he mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening, he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission; he courted no one, flattered no one; in his political denunciations, he was pointed and severe; in his religion, calm and subdued. These are not the characteristics of an impostor. But admitting that we give a different interpretation to his mission, when 150,000,000 believe in his divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings which spring from his religion, what right has any one to call him an impostor? That religion which is calculated to make mankind great and happy, cannot be a false one.’*

* ‘The Jews, Judea, and Christianity,’ by Judge Noah.

Then, if it be not a false one, it must be the true. The Judge reasons *a posteriori* from the fruits to the nature of the tree, and is evidently staggered by the magnificent aspect presented by the nations of the earth that have embraced the religion of Jesus, and on which the gleaming splendour of the smile of God reposes. He sees that that mighty people in the bosom of whom he dwells, and Englishmen, on whose imperial dominions the sun never sets, whose power far exceeds that of ancient Rome in her palmiest days of colossal strength and military glory, are the most renowned peoples under heaven, in all that constitutes true greatness—in art, science, literature, and religion. And to that religion is all their prosperity traceable—that is the central gem in the diadem they wear. The vine which the pilgrim fathers planted on the shores of New England, and which has grown into so goodly and noble a tree, whose shadows cover the hills, whose boughs are like the goodly cedars, spreading themselves towards the sea, and her branches unto the river, was an off-shoot from that which God had brought and planted here, and which was watered with the tears and blood of martyr-spirits, who lived and died for the truth as it is in Jesus. At the cross of the illustrious Son of God has the inspiration been caught, which has moved England and America, and raised them to their lofty and majestic position in the midst of the empires of the earth. Among the constellations in their social and moral firmament, that of religion—the religion of the cross—is the brightest; and as the angel of truth points to these two countries, at whose calm repose, amid surrounding convulsions, the rest of the civilized world stands amazed and wondering, he proclaims to all the secret of their stability and success—‘Jehovah Shammah,’ ‘the Lord is there.’

One more extract from the Judge, and I have done with his testimony:—

‘Go to your own New Testament, and ask whether the Gentiles have ever had such evangelists as Judah furnished; and yet Paul, the mighty man of mind, of faith, and fervour, was a Jew—a Hebrew of the Hebrews.

‘And John, too, the gentle, and beloved, was likewise a Jew. But there is yet another, on whom all your affections are centered, to whom all your hopes and aspirations are directed, to whom you look for grace, and mercy, and salvation—Jesus of Nazareth was a Jew, and told you, in language that should sink deep into your hearts, as a commanding, imperative, and unrepealed precept and admonition: “Verily, I say unto you, Inasmuch as ye have done those charities unto one of these my brethren, ye have done it unto me.”’

I was exceedingly struck with the fact of the increased disposition of the Jews to hear us speak of Christ when I was in Jerusalem. I visited a Caraité rabbi, on Mount Zion, who discoursed long, and entered fully into the consideration of the character of Jesus, whom he acknowledged as a holy man, and whom, by his own admission of the pertinency of our proofs, we showed to be a prophet. In him powerful convictions seemed to struggle hard with prejudice. In a working school of nearly forty Jewish women, which I visited in that city, they entered freely into conversation on the claims of Jesus of Nazareth. The referencee they made to the sermon on the mount showed that they thoroughly understood the divine, unearthly morality of that discourse. Similar testimonies to the value of the teachings of Christ are common amongst the Jews whom our missionaries visit; their journals are continually bearing witness to the great reverence that is felt for his wise, and loving, and gracious instruc-

tions, with which many are becoming increasingly acquainted. Surely reflection must show them the inconsistency of recognising as divine the words of a teacher, whom yet they reject as the Sent of God! In his life and doctrines are moral prodigies greater and more striking than the physical ones that attended his crucifixion; and the Jew who will allow his mind to be influenced by facts, must reiterate at length the words of the Gentile centurion,—as expressive of his own convictions—‘Truly, this was the Son of God.’

Thus, though we sorrow over Israel, degraded, blinded, rebellious, yet it is not without hope. Without hope! No! for we have exceeding great and gracious promises to encourage us; as well as the command of God, a sense of obligation, and a feeling of Christian pity, to stimulate us. True, they have long appeared like the valley of dry bones; but they need only the vivifying breath of the Spirit of God to start up, instinct with a new and blessed life, and, animated by the noblest principles, to become the heralds of salvation to the ends of the earth.

A people so remarkably preserved, mingling with others, yet distinct—like the waters of the Rhone in their course through the lake of Geneva—we cannot but believe are destined to perform some great part in the achievements of the Church of God. Men, dwelling in great numbers amongst the chief nations of the earth, and speaking their languages as their native tongue, with capacities of mind above the common order of men—I say this without designing to flatter them, or to mortify others—are to be desired as servants of the Church of God. Apart from the anxiety we ought to feel that they might be saved for their own sakes, we should also wish it that they might become agents in the salvation of others.—*Rev. T. W. Aveling.*

NAOMI AND RUTH.

RETURN, my daughter! wherefore come
With me, the widowed and the sad?
Return unto thy father's home,
And with new spousals make thee glad.

Go—leave me, nought of earth is mine;
Nay, say not—“I will cleave to thee:”
Shall He who blesses Judah shine
Upon a barren, leafless tree?

Thy sister kissed me and went back
Unto her people and her gods—
Then leave me on my homeward track,
Alone I'll trace these weary roads.

“Entreat me not,” still murmured low,
The fair beloved of her boy;
“Entreat me not—I cannot go,
This last lorn link I'll ne'er destroy.

“As was the dead—dear to my heart,
Is his lone mother dearer still;
Then bid me not from thee depart—
Where'er thou goest, go I will.

"Where'er thou lodgest, there will I;
My mother's home is my abode:
Nay—where thou diest, I will die—
Thy people mine—thy God, my God.

"And where they lay thy widowed head,
While Jewish matrons wail shall make,
There be the stranger's daughter laid
Who left her country for thy sake."

God's ways are in the waters deep;
Naomi's grief shall gladness bring:
Nor lonely shall the damsel weep,
For from this stem shall Jesus spring.

O Jacob's God! in this I view
Thy favour for thine ancient race;
For kindness to a wandering Jew,
Ruth shared the blessings of thy grace.

And if such weary, wandering one
Of scattered Israel, I should meet;
Shall not I tell her of thy Son,
And bring her to my Saviour's feet?

M. W. G.

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date. 1856.	Place.	Nature of Service.	Speakers.
June 1.	Cockburnspath, ...	Sermon, ...	Mr Salkinson.
" 1.	Perth (Mill St. Cong. Ch.),..	"	Rev. Thomas Henderson.
" 1.	Perth (North U.P. Ch.), ...	"	" "
" 1.	Stockbridge (Berwick) U.P. Ch., "	"	Mr Salkinson.
" 2.	Glasgow (Relig. Inst. Rooms),	Prayer Meeting,	Rev. Mr Scott presided.
" 2.	Perth (South U.P. Ch.),.....	Meeting,.....	Rev. Dr Newlands, Chairman.
" 2.	Stockbridge (Berwick) U.P. Ch.,	Lecture, ...	Mr Salkinson.
" 8.	Rutherglen U.P. Ch.,.....	Sermon, ...	"
" 12.	Dunoon U.P. Ch., ...	Lecture, ...	"
" 15.	Tranent U.P. Ch., ...	Sermons,.....	"
" 17.	Coldingham U.P. Ch., ...	Address, ...	"
" 18.	Chirnside U.P. Ch., ...	"	"
" 22.	Berwick (Golden Sq. U.P. Ch.),	Sermon, ...	"
" 22.	Berwick (Cong. Ch.),.....	"	"
" 22.	Kirkcaldy (Union U.P. Ch.),	"	Rev. Thomas Henderson.
" 22.	Kirkcaldy (Cowan St. Cong. Ch.),	"	" "
" 22.	Kirkcaldy (Bethelfield U.P. Ch.),	"	" "
" 22.	Moffat U.P. Ch., ...	Sermons,.....	Rev. W. Orr, Fenwick.

FOREIGN.

ALEXANDRIA.

EXTRACT LETTER FROM DR PHILIP TO THE SECRETARY.

Alexandria, 19th June, 1856.

MY DEAR SIR,—You will have been expecting to hear from me before this. My silence has not been caused, however, so much by the want, as by the choice of matter in conveying to the friends at home the true nature of the work here. Besides the patients who come to my house, and others whom I visit at their homes, I go out every day to converse with the Jews, either in the streets or in their places of business, and try to call their attention to the great point—the salvation of their souls through Jesus Christ, the Messiah promised to the fathers. During the feast days, when their minds are less engaged with the business of this world, and their time not so very precious as on business days, I had a good number of visits from Jews and their families, many of them of the first respectability. Now, were I to relate the topics of their conversation in detail, there would be a sameness of subject in all my letters, and must be naturally in every letter of the faithful missionary to the Jews. In their natural state, they are all of the same stamp as Gentile sinners, children of Adam; in their natural state, they have all, more or less, imbibed the same prejudices against the Christian faith; and their leaders, or rather blind teachers, have, with a wonderful same-

ness, immersed them all in utter darkness; while the God of Israel, for their rejection of his blessed Son, has suffered their hearts to be hardened, and their minds blinded. With every one, (even though they be as learned as Nicodemus, or Paul before his conversion,) we have to commence by Moses and the prophets, in order to lead them unto Christ. It is striking how much sameness there is in the conversations with all the Jews upon the topic of the Christian religion; how much sameness to be found in the state of their minds, and the objections they bring forward, though, in other respects, they may differ in opinion! Some are strict talmudists, others atheists, and others approach to the system of Unitarian doctrines; yet, in conversing with missionaries, they all seem to be furnished with the same weapons against the doctrines of Christ. These are the difficulties which we have constantly to face from day to day. May God grant us grace and that spirituality of mind, and that faith by which alone we can continue in the conflict, with the firm hope that the time will come when the veil shall be removed from their mind, their stony hearts changed, and the dry bones be gathered together, and made alive! Whilst thus going on from day to day, I am sorry to say that we cannot speak of one at present in whom we can see the least change from darkness to light, and from the death of trespasses and sin to the life of righteousness.

GENERAL INTELLIGENCE.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—On Wednesday, the 28th of May, at a meeting of the committee of the society, the following missionaries took leave of the committee:—the Rev. J. A. Hausmeister, who has lately been on a visit to England for Paris, on his way to Strasburg; Mr H. A. Markheim, on his appointment to the mission in Paris, which has been lately established; and Mr F. G. Kleinheim and Mr Unitz, on their departure for Bucharest.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.—This society, as we are informed by its organ, the *Jewish Herald*, has recently 'passed through a pecuniary trial of no ordinary severity, and has entered on a new stage of its existence, under more favourable circumstances than usual.' The friends of Jewish missions will be glad to learn that its agency is being extended: the Rev. J. I. Mombert is appointed to Saxony; Mr Jaffé will occupy Frankfort-on-Oder

and neighbourhood; it is probable that Mr Maxwell Ben Olief will go to the East; and a student is under instruction, with a view to the work.

JERUSALEM DIOCESAN MISSION.

—The Right Reverend Dr Gobat, Bishop in Jerusalem of the United Churches of England and Ireland, now on a visit to Britain, has preached and addressed meetings in various parts of the country, on behalf of this mission. The thorough Protestantism, Christian earnestness, and apostolic simplicity of Dr Gobat, has not only won for him the confidence of the evangelical section of his own denomination, but also secured the esteem and love of ministers and members of other communions. On Sabbath, 6th July, he preached at Glasgow, in St Jude's Episcopal Chapel, forenoon and evening, and on the following day, addressed a meeting in the Merchants' Hall. The attendance on these occasions was such as to indicate wide spread interest in the bishop, and the important mission, whose cause he pleaded

so effectively, alike from the pulpit and the platform.

J. C. Colquhoun, Esq. of Killermont, presided at the public meeting. The Rev. Dr Smyth, minister of Free St George's Church, commenced the proceedings with prayer.

The CHAIRMAN, in introducing the bishop, referred to the charges which had been brought against him in connection with the conversion of members of Eastern churches; it having been alleged that his operations in this direction had been a transgression of the limits of his mission. The chairman vindicated the bishop's procedure, by showing, that though the errors of the Eastern churches were undoubtedly different in some points from those of the Church of Rome, they were in many particulars not less dark and not less fatal to the welfare of man. They held some of the grossest superstitions of the Church of Rome, and, above all, practically withdrew from their members the Word of God. That was the broad mark which united them with the Antichristian system, which separated them from the orthodox Christian churches, and which, he hoped, would always so separate them. Being tired of their vice and superstition, many of the members of these churches had come to the English Church in Jerusalem to read the word, and asked to possess it. The charge brought against Dr Gobat was that, when these anxious inquirers came and asked him to tell them the truths of the gospel, he did his duty as a minister and a missionary, and gave them the needed instruction. On that very account he asked them to grant him their favour, and wish him God speed in the work in which he was engaged. He believed that in Scotland, at least, instead of blaming Bishop Gobat, the items of the indictment brought against him in England would be the conclusions of their verdict in his favour.

The audience frequently manifested approbation of the sentiments uttered by the chairman in the course of his opening address.

Bishop GOMAT, in allusion to the charges brought against him, especially to that in which it was stated that he had transgressed the express directions of his superior, the late Archbishop of Canterbury, said that he had not done a single thing which the late archbishop had not expressly sanctioned in a private conversation he (Dr Gobat) had with him; although the late archbishop was so watched that he had scarcely courage to express his real sentiments publicly. After some other preliminary remarks, he went on to describe the state of the Jews as they were in Palestine. There they were in a special position, different from all other Jews. When he first reached the country they were despised by all classes of the

inhabitants, and trodden down by the Turks. They were all in extreme poverty, and lived on alms, supplied to them by their brethren in other parts of the world. At one time, when it was known that any Jew had received a sum of money, a Turkish effendi, with some of his slaves, would proceed to his door at night, and ask, or rather command, him to deliver the sum of money he had got the same day. The Jew would refuse, and they would take him and put him into prison, where he would lie till his friends made application to the governor. The governor, would, on learning the circumstances of the case, decide against the effendi, and declare him in the wrong. He would also admonish him, but would inflict no punishment on him, and then he would order the Jew to pay the whole sum of money to himself for the trouble he had taken and for deciding in his favour. He knew two cases of this kind himself. This state of things did not now exist—not that the Turks had grown much better, but they were now somewhat weaker, and were afraid of Europeans. The Jews were still absolutely dependent on the alms received from other countries, they were sometimes so scanty that when the Rabbis had taken their share, only 1d or ½d a-week would remain for many a family of six or seven children. Their temporal condition was thus truly miserable, and deaths from starvation were not unfrequent. In regard to their spiritual condition, it was more hopeful than it had been some years ago. They had begun to read the Bible now more than the Talmud, and many of them must be in the practice of reading the New Testament in secret, for they had quoted from it in discussion with himself. The number of baptized converts was not great. Since he went there, on an average, five Jews annually had embraced Christianity, and been received into the Church, by baptism. They might have been baptized from eighty to a hundred every year, if they had admitted all who came, but only these were taken who had been under long trial, and whose conviction was thus proved to be sincere. Perhaps some had embraced Christianity from carnal motives, but he felt called on, however, to contradict the statement that many had left and returned to Judaism, for of about fifty only a single woman had returned to the Jews; and he did not know one of those fifty who had fallen into any great moral evil. There were five little Protestant communities under his charge, one at Bethlehem, one at Jerusalem, one at Jaffa, one at Nablous, and one at Nazareth; numbering in all 93 communicants, together with some few individuals throughout the country, who seemed to live by the Word of Life. In 1847, he opened a school at Jerusalem, where now there were

about 100 children; they were taught Arabic and English, and the girls were taught in addition needle-work. At Nablous, there was a school with sixty-five children; at Nazareth, one with forty; at Jaffa, two with from seventy to eighty scholars altogether; at Bethlehem, one with thirty children; and at Tiberias and other places, schools which were at present shut up by the influence of the hierarchy. Of these, about 60 were the children of Jewish parents, nearly as many were Mahomedans, and about 80 or 90 were Protestants belonging to other churches of the East. The Rev. Bishop then gave some account of the state of Christianity in Abyssinia, and concluded by reading an interesting and friendly letter which he had received from the king of that country. The Bishop's address was listened to with marked attention, and frequently called forth the applause of the audience.

The Rev. William Symington, D.D., of the Reformed Presbyterian Church, moved a vote of thanks to Bishop Gobat for his address.

The Rev. Thomas Mackie, of the Established Church, Erskine, seconded the motion, which was carried by acclamation.

The Rev. Charles Popham Miles then moved that a Glasgow Association be formed for the purpose of supporting the missionary operations in different parts of Syria, Mr Colquhoun, as president, Mr Burns, treasurer, Mr Miles, secretary, and the committee to be composed of Christian gentlemen of different evangelical denominations.

The resolution was adopted.

On the motion of Mr Burns, a vote of thanks was given to the Chairman, and the meeting terminated by Bishop Gobat pronouncing the benediction.

ALEXANDRIA IN EGYPT.

ESTABLISHMENT OF PROTESTANT SCHOOLS.

In furtherance of this important movement, a corresponding committee, composed of ministers and laymen of various evangelical denominations, and of which the Rev. J. L. AIKMAN is convener, has recently been formed in Glasgow. By a circular issued by the Edinburgh committee, we are informed that—

'The lowest estimate of the expense for the first year is from £400 to £450, of which it is expected that £50 may be raised in Alexandria. The Scottish Society for the Conversion of Israel has promised £50, leaving, say £350 to be raised by the friends at home, and of which there is already in the treasurer's hand £85.'

'The committee at Alexandria write as follows:—"Alexandria is the centre of one of the world's chief highways, so that the gospel, if proclaimed here with power, would be carried to many lands, besides the dark

places of earth's darkest continent—Africa. Here the Christian's heart is oppressed by the spectacle of tens of thousands of immortals of many colours, and languages, and religions, but all alike in this, that they know not God, and obey not the gospel of his Son." This consideration stirs them greatly to desire the establishment of schools as the most effectual means of reaching the rising generation. "The Arab school is a direct invasion of the Mahomedan stronghold, while the English and Italian schools will be the setting up a witness for Christ among the popish and other systems of corrupted Christianity. And not only is there no opposition to the establishment of schools, but on the contrary a strong desire for them, especially on the part of the Jews, and even of many Mahomedans."

'This desire has been strongly urged in a recent letter from a gentleman in Alexandria to the Rev. R. Grant Brown, missionary to the Jews, from which the following are extracts:—"A Tunesian and a Romanist I quitted my native land six and twenty years ago, and one of my principal reasons for doing so, was to escape from the Romish religion. Circumstances led me eleven years ago to this country (Egypt). Being the father of six children, I heard with pleasure last year that a school had been commenced under the direction of evangelical ministers, I hastened to enter three of my children; but the school was closed on account of the prevalence of the cholera morbus, and now we anxiously look for the fulfilment of the promise to re-open the school. The Jesuits are the only persons who keep any sort of educational establishment here; and I am most desirous to send my children back to your school, as I have not time nor ability to educate them myself. I must not omit to say, that the Jesuits boast that your enterprise has been abandoned, and argue from thence of the superiority of their principles over yours."

We cordially commend this object to the liberal support of all who feel an interest in the extension of Christian education. Contributions on its behalf will be received by Wm. Leckie, Esq., Commercial Bank, Edinburgh, treasurer of the Edinburgh committee; by Mr John M'Callum, 75 St George's Place, Glasgow; or any of the members of committee.

TURKEY.

The first anniversary of the LADIES' ASSOCIATION FOR PROMOTING THE CHRISTIAN EDUCATION OF JEWISH FEMALES, was held on the 24th of April, in the chapel, in Galata, of the Free Church of Scotland's mission to the Jews. Though in connection with the mission of that church,

in the chapel of which the meeting was held, this association exhibits a fine specimen of the catholic spirit of the Christians of this city—the lady patroness being Lady Stratford de Redcliffe, the British ambassador; the president, the Countess Zuylen de Nyevelt, the Dutch ambassador; while the committee and members are drafted from Americans as well as British subjects, and of all Christian denominations. The chair was occupied by the Rev. Rudolph Koenig; and addresses were delivered by the Rev. H. M. Blakiston, chaplain to the embassy, and Messrs Turner and Thomson, Free Church missionaries. Mr Thomson read the report, which narrated the origin of the society, and detailed its operations during the past year. These have consisted not only in visits to the previously existing schools of the mission among the German, Italian, and Spanish Jews, and in generous efforts to provide the poorer children with clothing, but in the establishment and maintenance by the committee of a female school among the Kertch Jews. This institution, intended to train the young to useful industrial occupations, and in the knowledge of saving truth, has been maintained for upwards of six months by the unflagging zeal of the ladies of the committee, many of whom travelled long distances to perform this labour of love. It was feared at one time that the classes would necessarily be discontinued during the summer, when the families of the committee disperse in various directions; but we are happy to learn that a teacher for the industrial department at least has been engaged, and that religious instruction will be communicated by Mr Cohen of the London Jews' Society, who teaches another mixed school among the same community. The society has raised about £84 for the extension of the Free Church Mission, besides a separate fund of about £23 in behalf of the Kertch female school. It is but right to add that, of the latter sum, £3 18s were contributed, unsolicited, by the officers and men of H.M.S. *Weser*, and £1 9s by the commander and officers of H.M.S. *Recruit*.—*News of the Churches*.

RETURN OF JEWS TO PALESTINE.

On June 11, a meeting of ladies and gentlemen was held in London, in the house of the Rev. R. H. Herschel, to take into consideration the best means of establishing an agricultural colony of believing Israelites in Palestine. The Earl of Shaftesbury was called to the chair.

Mr Herschel submitted to the meeting a statement of the objects which it is sought to accomplish by the contemplated association. It is intended to make arrangements for the purchase of tracts of land in the most

suitable districts in Palestine, on which to found an agricultural colony of converted Jews, which should answer the double purpose of providing the means of subsistence for those poor Israelites who, after they had embraced Christianity, were reduced to great pecuniary straits, hardly having an amount of food necessary to sustain existence; and of raising and maintaining the standard of the cross in the land in which the great and momentous scenes recorded by the evangelists were transacted; and by that means to bring the Jews in Palestine under the power of Christian influences.

The Bishop of Jerusalem expressed his cordial concurrence in the scheme proposed, and spoke in the most emphatic terms of the universal desire which at present pervades the Jewish mind to return to Palestine; and said that never, at any period since the destruction of Jerusalem, did circumstances seem so auspicious for the return of the Jews to their own land as they do at present.

The Rev. Dr M'Caul followed, and expressed himself in similar terms regarding the singular concurrence of circumstances favourable to the return of the Jews from all parts of the world to Palestine; and that, consequently, it was the duty of Christians to do everything in their power to facilitate their wishes.

The Rev. Dr Marsh also addressed the meeting on the 'Signs of the Times;' one of the most remarkable of which he considered to be the earnest desire pervading the Jews in all parts of the world to return to their own land.

Other gentlemen likewise addressed the meeting to a similar effect, and steps were taken to form the proposed society.—*News of the Churches*.

PLYMOUTH.

FAREWELL VISIT TO THE JEWISH PRISONERS OF WAR.

Mr Kleinhenn, London Society, thus writes:—When I arrived at Plymouth, the Governor of the Millbay Prison gave me a very friendly welcome, and gave me full liberty to visit the Jewish prisoners; and when these latter saw me, they asked me why I had delayed my coming so long, for they had been expecting me now some time?

Their number had been diminished by the return home of two veterans, and the entire release by the English government of the young man, of whom I had rather sanguine hopes when I formerly visited them. The six that now remained received my visits as those of a friend, and made no difficulty in entering into a religious conversation with me. They were more ready to act the part of listeners this time than on the former occasion, except now and then, when one, who had evidently read a great deal in the

rabbinical writings before he had been forced into military service, suddenly influenced by this or the other rabbi's opinion, started to his feet with an 'Ah, but it is written,' etc., quoting this or that commentator or author. However, an 'Again, it is written in the Word of God,' would often thrust him down like lead on the bench from which he had hastily risen. With line upon line I endeavoured to impress upon their hearts and minds, that the uniform testimony of God's unerring Word concerning them, and every child of Adam, was, 'All have sinned and come short of the glory of God.' 'Wrath upon every child of man;' and here I appealed to their own consciences, and to the state of the world around us, now and in all past ages.

They admitted and confessed that man is a sinner, and, if unaided, must be shut out unalterably from the mercy and favour of God.

The last afternoon was entirely spent in telling them of the love of God in Christ Jesus—how he died, the just for the unjust, and paid the penalty we had incurred, and for us triumphed over sin, death, and hell; that all who believed on him, and trusted in him, might be everlastingly saved.

Never was there a more attentive auditory, than that which listened to me, whilst I entreated and implored them to come and prayerfully to inquire after the all-atoning sacrifice for sin, rejoice in the atonement made, in the pardon offered, and in the glories promised.

If appearances are worth anything at all, then they were impressed by the message delivered, and the invitation thus given; and their 'Farewell,' and 'God bless you,' was really affectionate; whilst the inmost yearning of my own soul, was, 'Oh! that thou who calledst and blessedst Abraham, wouldst indeed arise, bless, and make these truly thine, for his sake who also died for them.' Yes, may I at last meet them around the throne of the Lamb in glory.

NORTH AFRICA—ORAN.

DESCRIPTION OF ORAN—ITS INHABITANTS

—BIBLE AND TRACT DISTRIBUTION—

▲ MARABUT—CONVERSATIONS WITH RABBIS.

Mr Lowitz, British Society, gives the following interesting account of his missionary operations at Oran, on the occasion of a recent visit:—

On my arrival at Oran I put up for a few days in the hotel, and then found comfortable rooms in the house of Mr Laune, the French protestant pastor; I boarded with his family, and found them to be very excellent Christian people. Before I speak of my labours, it may not be out of place to say a word about Oran itself. This town is situated

partly in a valley and partly on a hill; at present, it assumes rather a pleasing appearance, the streets are straight and wide, lined with large and well-built houses, and many decent and good shops and bazaars. There are several spacious squares, and a nice promenade near the sea; there are also a few little gardens in the valley, and as a whole one may obtain a sort of panoramic view of this town by looking down upon it from the top of the mountain called Santa Cruz, on which is erected a strong fort and a small capella, the residence of the Virgin Mary, the protectress of Oran, and to whom the Romanists pay a visit in grand procession once a year, on ascension day. The population of Oran is reckoned about twenty-five thousand, of which above seven thousand are Jews, the third part are Moroccan Jews, who have made that place their city of refuge; and these are more open to reasoning than the natives. The latter are generally ignorant and fanatic, and vainly boast of their being strict and primitive in their religion, manners, and customs; but, alas! for their morals. I visited and conversed with some of the richest and most learned Jews of the town, who listened to the preaching of the gospel with politeness as well as interest. I put a number of Hebrew Bibles, Pentateuchs, and Psalms, into a Jewish bookseller's shop belonging to Rabbie J. Ben S——, where I daily spent a few hours in arguing with the Jews, who came in great numbers to look at my books. Some bought Bibles, and likewise received, gratis, a Hebrew Testament and tracts. I also introduced myself to various Jewish families, by means of a simple remedy for sore eyes. Thus, in this way I got easy access to many Jewish families to whom I was enabled to declare Christ crucified. The feast of Passover brought a great many Jews from the different villages to Oran, who also heard of the glad tidings of salvation. I visited a Moorish *caffe*, found in it many Jews and Arabs, and among them a Marabut counting his beads, and muttering some prayers, and at the same time listening and taking part in the general conversation. I remarked to him, that two things cannot be done well at once; God is surely angry with those who talk whilst they pray. The Marabut admitted my remark to be just, and suspended his beads, shook hands with me, saying that without doubt the English religion is far better than the French: this was a good observation from a fanatic Moor, and served me for a text to speak upon for more than half-an-hour, and both Jews and Moors listened to me with devout attention and astonishment, without any interruption, after which I distributed among them Hebrew and Arabic tracts, which they received thankfully. I then retired to a corner, and sat down

with a rich and intelligent Jew, and we then conversed on religion. He frankly admitted the divine power of Jesus of Nazareth, and that if He be truly the Son of God, he will bring about the conversion of the Jews *en masse*. I supplied him with an Old Paths, Testaments, and tracts, hoping, with the blessing of God, that may be the means of his conversion to the Lord. The same day I had visits from several Jews, with whom I conversed, and to whom I gave tracts. I found that the public walk is a good field of labour, since there are continually many Jews loitering about, and so having time to speak and to read a tract.

I visited several times the military hospital as well as the civil; in the former were a good many Germans, to whom I imparted consolation; and in the latter, I found a few Jews to whom I preached the gospel.

Rabbi Ben A—— visited me, with whom I had a very long conversation on Christianity. He got frequently embarrassed by certain questions I put to him, and therefore wished to come with another. The next day, he brought with him Rabbi S. Z—— (the Jewish champion of Oran), and six others accompanied them; they also brought with them a youth as an interpreter, but there was no need of him. After a little general conversation, I requested them all to sit down round the table, and laid before each a Bible and a Testament, in order to attend to the law and to the testimony. Our little conference commenced with a short Hebrew prayer, which I offered, and to which they all responded with a loud amen; after which, Rabbi Z—— wished to ask me a few questions respecting the miraculous conception of Mary, the divinity of Christ, the doctrine of the Trinity, etc. etc. But I cut him short of these questions, and proposed a number of points touching the Messiah's advent, character, life, and sufferings, to be examined and seriously considered, to which, after a little resistance, they all agreed. We began with the evangelical promise—The seed of the woman was to bruise the head of the serpent, from the beginning of Genesis, and came down to Malachi, the last of the Jewish prophets. During our interview there was a great deal of discussion carried on with the utmost ardour of spirit; reference was afterwards made to the New Testament, to see the exact fulfilment of prophecies, and to corroborate my statements respecting them; in short, this most interesting interview, or rather discussion, lasted from eight in the morning till twelve o'clock. We might have gone on longer still, had not Mr Laune, who was present the most of the time, seen how exhausted I was, and prevailed on me to leave off and to break my fast. Rabbi Z——, too, felt tired, from his loud speaking, and we agreed to continue the subject in the afternoon at his house; and before we sepa-

rated, I made a present to two aged rabbis 'Old Paths,' and Testaments and tracts to all of them, which they promised to read through carefully. In the afternoon, Mr Laune and myself went to visit Rabbi Z——, where many Jews were already gathered, awaiting our appearance. Rabbi Z—— was just reading a Hebrew book, which he laid aside to welcome us. We recommenced our religious conversation, but he was by no means so warm in defending his own dogmatic opinions as he was in my house in the forenoon; and this gave me more opportunity of preaching to him, and the others, the pure and simple gospel. Our meeting was interrupted by a Jew, who came in and announced 'Mincha,' or afternoon service, and they had to go to the synagogue. We separated on very good terms from Rabbi Z——, and five others, in the hope of meeting each other again. I visited him afterwards in the large synagogue, where he and Rabbi Ben A—— instruct a number of Jewish youths, in whose hearing I spake of Jesus as the great Teacher of righteousness, the Redeemer of the world; thus I have every reason to think that this mutual visit has been a means of doing much good, and, with the blessing of God, may result in the conversion of some in God's own time and way.

I frequently went to see the old Mr B. O——; he freely confesses his belief in Christ, but still believes after the manner of the Jews. I often meet with Jews in his house; and I am happy to say, that the old man fearlessly seconds all advanced about Christianity in the face of my Jewish opponents. On Saturday I met there a Jewess, H—— by name, who, wishing to keep up the dignity of the Jewish women, entered into argument with me about the Christian religion, and she was certainly learned for her sex. However, I succeeded in removing a deal of prejudice from her mind, and made her accept of some tracts for her husband to read.

I will only add, that during my stay in Oran, I endeavoured to employ my time to the best advantage in disseminating the truths of our holy religion in private and in public, in the hospitals, and in the prisons, both among Jews and Gentiles, and this in a variety of languages of the country. I also sold a good number of copies of the Holy Scripture, distributed a great quantity of tracts, and not a few Testaments and Old Paths. Before leaving Oran, I left books for Jews with Mr Laune and other Christian friends, whom I have made to take an interest in the cause of Israel, and who promised me to distribute them faithfully among the Jews. I hope and pray that the good Lord, without whom nothing can prosper, will grant His Spirit and blessing to accomplish the rest, for His own glory and the salvation of immortal souls.

September, 1856.]

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

ISRAEL BEFORE THE DISPERSION.

IN the Divine dispensation, Israel was destined to sustain the highest and most important part that can be assigned to any nation. Originally chosen to be the depository of spiritual truth, and separated from all other nations in order to fulfil this mission, it was preserved till the Divine purposes were accomplished. These purposes seem to have been, to serve as the channel, and as the exemplification of Divine truth, and to afford a medium by which the fulness of Divine truth, and of Divine fact, might become embodied in the person of the Lord Jesus Christ.

If every nation is the representative, and its history the embodiment of *some* truth, this applies in a special manner, or at least becomes specially manifest, in the case of Israel. Israel was meant to be a *theocracy*. Not only in its ecclesiastical, but in its political constitution also, was it to show forth the supremacy, the authority, and the continued presence of Jehovah with his Covenant people. If this truth was to be exhibited in the world, it became necessary to fix upon and to separate from the rest one nation. But though in the *preparatory* stage national, these were spiritual facts and truths, which ultimately could not belong, and were not meant to be confined to any *one* race. These realities are necessarily universal; they are designed for, and apply to all, both to those who are afar off, and to those who are nigh. Another, and a kindred feature, of the preparatory dispensation, was its *typical* character. Israel, its history, its ordinances, its prophecies, all were not only so many present realities, they pointed also to something future, to which they stood in the relationship of shadows. The grand end and meaning of the preparatory stage, was to show the need of and to open the way for the advent of the Saviour. With his coming, what was typical gave place to what is real—what was preparatory ceased. 'Grace and truth have been brought to light by the Gospel.'

The truths which the Old Testament dispensation and history embodied were chiefly these,—that Jehovah is the *living*, and that he is the *true* God. In opposition to heathenism, it exhibited the unity, the personality, the character, and the purposes of the Deity. We do not deny that certain traditions, containing remnants of spiritual truth, circulated

amongst the heathen, nor that the Spirit of God, who moved over that chaotic deep, awakened amongst them aspirations after, and ultimately produced a general preparedness for, the coming of the kingdom. But we hold that the pre-Christian history of the world only exemplified the experience contained in the book of Ecclesiastes, and may be summed up in the words of an apostle—‘The world by wisdom knew not God.’ Here all the different tendencies of thought, of morals, and of fact, were allowed to ripen into maturity, and in turn proved that, in the highest and only true aim, man, left to himself, is as unprofitable, and hence must, in the righteous dispensation of his Lord, meet with the same doom as did the unfruitful fig-tree which Jesus cursed. The Jewish nation also, notwithstanding the eternal seed in the midst of it, misunderstood its mission, and, when finally left to its own development, only exhibited by its judgments the truths which at one time it had, and is again designed to declare and to enjoy. But even at that period Israel had its important mission in the world. It exhibited the Divine justice in the rejection of those who had forsaken Him; in their continued national existence the Jews attested, throughout the lands over which they were scattered, the Scripture record. They are also kept in readiness for future purposes; and, above all, they became the medium of bringing to light an important spiritual fact. The truth which Jesus Christ, by his advent, vicarious sufferings, and death, did reveal, make possible, and teach his disciples, was, in fact, the same in substance as that conveyed by the teaching of the Old Testament, though enlarged in meaning and application. He made it known when he informed one of the humblest of a despised race, that ‘they that worship God must worship him *in spirit and in truth*.’ It was the *worship* of God, and the spiritual and true worship of the Father, which became possible and known by Christ.

Of this spiritual and true worship, the Jewish nation had, before the advent of Christ, with few exceptions, been long as ignorant as the Gentiles around them. This state of matters will readily be understood. In the preparatory stage, the truth had been necessarily conveyed to them in types. Had it been *unveiled*, it could not have been committed to the keeping of a *nation*; it would have, from the first, belonged to mankind, and been universal. The national, the typical, and the preparatory, were necessarily connected. Before ‘the fulness of time,’ before the fulness of truth, before the coming of Christ, it could not otherwise be. Israel could only read, and the Gentiles only discern the truth when traced in large characters, as figures and types; but at this stage, to keep the one separate from, to discern the one in the other, required a sense spiritually exercised. The religious men of that day might learn to worship God, yet not in spirit, and hence not in truth. If ever this took place, it is plain that the more eagerly and earnestly it was attempted to worship God after that fashion, the farther would the worshipper in reality alienate himself from God. Under such circumstances, ‘their table’ could only ‘be made a snare, and a trap, and a stumbling-block, and a recompense unto them.’ Every increase of carnal zeal would increase, and not diminish, the distance between the worshipper and the true God. When the spiritual reality indicated by the type was lost sight of, and the latter mistaken for that reality itself, a direction altogether new and erroneous was given to religious thinking, which might be indefinitely followed out, but which, *the more it was prosecuted*, led the nearer to apostacy from the religion

of the Old Testament; and this apostasy was at last completed. It had long been preparing—it attained its climax in the national rejection of the Saviour—it became the true cause of the destruction of Jerusalem and of the temple—and its continuance forms the explanation of the later religious and political history of the Jews. It was thus exemplified in the history as in the theology of typical Israel, ‘that the letter killeth, but the Spirit maketh alive.’

If we cannot explain, we may at least briefly trace the gradual unfolding of this spiritual degeneracy to its completion in the final rejection of Christ. Left to themselves, these natural men understood not ‘the things of the Spirit of God;’ they even misunderstood them. In measure, as they were ignorant of the truths in the types, they cherished and elevated the latter; they cleansed the outside of these cups and platters of the sanctuary. In vain were the lessons taught by the prophets, and the warnings in Providence; they also were misunderstood. When God was manifestly against them, they did not change their views; but, ascribing it to other causes, by way of amendment increased in earnestness, and clung with still greater tenacity to the type as their all. The national and the typical as such was only a vessel. They did not know it—they spilt its contents, and it became an empty vessel to them. Strange enough, with all their hatred and contempt of heathenism, they reached, in the course of their religious development, exactly the same results, and fell into the same error, as the heathen who surrounded them. Jehovah became only a *national Deity*; they depended on him for national protection and blessings; the temple and its ordinances were only national services. They mistook the eternal covenant of grace for national rights. Not understanding these things, they wondered, mistook, and at last wholly set aside the Divine dealings, which were designed to teach them that they had forsaken the Divine and entered on their own way. Notwithstanding the continuance of the Divine judgments, they persisted in ignoring their meaning. The last billow burst over them where the first wave had found them. Even after the destruction of the temple and city, they eagerly followed out the same religious tendency which had led to that catastrophe, as if an increase of earnestness had been an increase of righteousness. And now they developed the formalism of true religion to its utmost, until their religion became only a recollection of the past. Still, Israel was to have a future history, and it could not be destroyed. They wandered, but could not be lost. However, in none of their undertakings could they prosper, for God was against them. It was vain for them, once and again, to renew the unequal contest for national restoration; they, indeed, achieved deeds of valour, unsurpassed by those of any other nation, but they could not succeed in their object. It was so in other respects also: they thought and laboured in their colleges; they prayed and fasted in their synagogues; they wrought and gained in their temporal pursuits. But their researches were fruitless for good; they did not benefit the world by their religious ardour; nor were they even allowed to enjoy the advantages of their activity and commerce. *Ichabod* was written upon all their undertakings, for the glory had departed. Israel and its history are typical; yet will they, as such, meet with a blessed realisation.

Viewed in this light, the history of the Jews gains additional interest and importance. Their past importance can scarcely be overstated; they

gave to the world a Bible and a Saviour. Their present importance is indicated by their almost miraculous national preservation, and the fact of their being scattered by the Divine hand broad-cast over the fields of the world and of its history, as so many seeds of spiritual truths. Their future importance lies in this, that they are seeds which are yet to take root, to spring up, and to bear fruit; and that their future is connected with the last and brightest events of coming history. Israel and its history are inseparably connected with Scripture. We meet them everywhere; and everywhere their past, their present, and their future, are full of the deepest meaning. And so shall it continue to be, till their bringing in prove 'as life from the dead.'

The period during which the Judges presided over the twelve tribes, was probably the most prosperous in a religious, as that under the reign of David was in a political, point of view. Perhaps the first public and national indication of spiritual degeneracy was the demand of the people for a king, avowedly made for the purpose of conformity with other nations, and in disregard of the claims of Jehovah. From that period we may date the commencement of the peculiar pre-Babylonian form of religious apostasy. It had, indeed, appeared even before that event; but now it rapidly developed, and finally assumed gigantic proportions. In this stage the idolatry of Israel consisted not so much in the rejection of truth, as in its admixture with and neutralisation by foreign elements. The worship of Jehovah was not wholly set aside, but he was only looked upon as their national Deity; and along with him other national deities were more or less avowedly made objects of worship. The sad consequences of this made themselves felt in the series of national judgments, which terminated in the deportation of Israel, and then of Judah to Babylon. Israel without its God, became Israel without its country. This judgment had so far its effects, that the spiritual degeneracy of Israel never afterwards appeared again in the form of idolatry. There were some who, in the school of affliction, had, in Babylon, sought after the Lord God of Israel. But side by side with them were those who, while willing to acknowledge their former national sins, and desirous of returning to the land of their fathers, expressed their repentance by simply going to the opposite extreme of an exclusively Jewish formalism. And now Jehovah was still only a national Deity, although *the only* national Deity, —just as the Jews were the only nation—all others had neither meaning nor purpose. Judaism as such, in its national and typical state, was the sole and the highest truth. This tendency had been not a little strengthened by the necessary want of the typical services in Babylon, which would, in measure, have served to remind them of spiritual truths. In room of the Priest had come the teacher or Rabbi—in room of experience, knowledge—in room of the spirit and reality of the Bible, its letter and form. Here we have the germ of Phariseism, and of that peculiar tendency of Jewish thinking which afterwards found its expression in the traditions of the Fathers or the Talmud. Still the recollection of the spiritual truths contained in the Bible, had not yet wholly vanished. But those deeper realities which, still afloat, were ever and again brought forward by the prophets, became ~~in the~~ ^{in the} minds of many only carnal and national hopes. Others constituted ~~them~~ into a sort of higher doctrine, unknown and unintelligible to the ~~r~~, and accessible only to the initiated. Together with the deeper

thinkers of antiquity, who had sought after the truth independently, and had caught some rays of it, which lightened up the general consciousness of mankind, they arrived at certain general results, which constituted the common basis of mysticism in all religions. At the period immediately preceding the return of the captives from Babylon, (about fourteen years before that event—549 B.C.,) Zoroaster had attained to the climax, as it were, of his religious mission at the court of Darius. It is impossible here to trace at length the historical and internal connection between Jewish mysticism and the doctrine of Zoroaster. Suffice it to say, that the two exercised a mutual influence upon one another. The consequence, so far as the Jews were concerned, was the formation of a school of mystics, whose doctrines were afterwards known as those of the Kabbalah—a system which, variously brought forward, contains more or less of the Jewish or of the Persian elements, and appeared in its purest form in the sect of the Essenes.

Such, in its religious aspects, was the Jewish nation when the captives returned to the land of their fathers. It will readily be conceived that this event encouraged and strengthened the peculiar *national* tendencies to which we have already alluded. In fact, the second or *post-Babylonian* form of spiritual degeneracy had now been entered upon. It consisted in laying an extreme value upon the form and letter as such, and developing it to the utter neglect of the spirit. So much was this the case, that even when the temple was at last destroyed, and the Old Testament economy had thereby become impossible, the change was only felt in a national, not in a religious point of view. In fact, the types having ceased to be more than forms, had become needless, and Judaism had become distinct from the religion of the Old Testament. It was this tendency which opposed itself to the spirituality of the Gospel, and led to the rejection of the Son of God. That event must not be looked upon as an isolated fact, but as the completion of the spiritual tendency to which we have referred. When light came into the world, the darkness comprehended it not,—but resisted it. The contest between the Pharisees and the Lord was in reality that of opposing religions; as far as the Scribes were concerned, it was a life and death struggle. The form and the letter contended against the spirit and the truth. The synagogue contended for continued existence in its peculiar form. It overcame, because it could make use of carnal weapons; but from that moment the doom of Israel was sealed. The contest had been decided, and the issue was a total perversion of the truth, and a dereliction of the meaning and mission of the people of Israel. Before the coming of Christ, two parties might co-exist within the Jewish nation and the synagogue. A contest was still possible. But his advent closed it by bringing it to the issue of a battle. After his death, and before the destruction of Jerusalem, a mistake was still possible. But the latter event made any misunderstanding for ever impossible. With his own hand God took down the tabernacle, and closed the temple-doors; He put his seal to the termination of the Old Testament dispensation. Without sacrilegious rebellion Judaism could no longer exist. In room of the temple, the synagogue might indeed come, but it was not the religion of the Old Testament that could be taught in it.

Such being the case,—and if the Jews were not to be cast off finally, if they were still to have a place and mission in the religious history of the world, it was necessary that a signal judgment should mark the Divine

displeasure. The Lord disowned the state and the nation; and to indicate both the fact and its cause, he scattered them over the face of the globe, —witnesses and warnings to all who meet them.—*From Dr Edersheim's History of the Jewish Nation.*

WEISS ON ECCLESIASTES.

NEW Translation and Exposition of the Book of Ecclesiastes, with Critical Notes on the Hebrew Text, by Benjamin Weiss, missionary to the Jews, Algiers; author of 'A Christian Jew on the Old Testament Scriptures,' and also of a 'New Translation and Exposition of the Psalms.'

WE welcome this volume as an acceptable and interesting addition to expository works on the Book of Ecclesiastes. The author combines the critical with the practical and hortatory, and both the professional student and the private Christian will find in it valuable help to the understanding of a somewhat difficult portion of Holy Scripture. In a vigorously written introduction, Mr Weiss explains his specific object in the work, and shows his possession of one important qualification for its execution, in a warm and high appreciation of the character of the wise king Solomon. It is impossible, in a brief notice, such as alone we can introduce into these pages, to enter into detailed examination of the manner in which Mr Weiss has executed his task. Suffice it to say, that in this volume we think the author will be regarded as more successful than even in his former Commentary on the Psalms. He proposes, in the course of his exposition, many new and striking views of passages under consideration; and though neither the learned or unlearned reader will be able to accord with him in all his opinions, he will find them ingeniously and ably maintained; and will be delighted with the proofs given of a manly and conscientious honesty of purpose and aim, to bring out the mind of the inspired penman. Altogether the book will be found a valuable help in the study of the Book of Ecclesiastes. We think that in the hortatory passages the author, from his command of language and copious illustration, is betrayed occasionally into exuberance of diction, which rather overloads his sentiments, and that sometimes softer and fewer epithets would be more forcible in effect, than the strong and accumulated adjectives his vigorous conceptions and fervid feelings lead him to employ. Readers of different tastes, however, will regard this matter differently—and it is evident that Mr Weiss writes strongly, because he feels deeply the supreme importance of the great themes he treats. As a specimen of his method and style, we give the following short paragraph as one of the most convenient for the purpose of extract that now meets our eye:—

16. 'When after all I beheld under the sun,
That in the place of judgment there is wickedness;
And in the place of justice there is iniquity:
17. Then said I in my heart,
God shall judge the righteous and the wicked:
For there is a time for every purpose,
And for every action THERE.

'In the foregoing part of this chapter the most important fact of the all-ruling and all-ordaining providence of God in the affairs and actions of

in under the sun, was treated, proved, and established. Now Solomon asks the common and most perplexing question, which is, If God does strictly watch, and regulate, and determine all actions of man, why does He allow so much wickedness to exist in the places where judgment and justice should be exercised and dispensed by man towards man? Why does He allow the righteous and the innocent to be persecuted and their right perverted, even by those very individuals who are (in Providence) placed on the chair of justice? The answer is, that though the mighty God orders everything, and appoints times and seasons for every repose under heaven—though He often overturns the counsels and operations of the wicked, and causes even the wrath of man to serve His purposes, and to further His own plans—though He often enough confounds the wicked persecutors, and makes them fall into the very pit which they prepared for the righteous, still He leaves the passing of the chief judgment over the heads of the wicked rebels for another time in another world, where they shall reap the fruits of their iniquity, not for short time, but throughout an endless duration. So likewise the recompense of the persecuted and suffering just is often deferred from vanishing time to never-ending ages in the spheres of light, where joy is unmingled, triumph complete, and rest undisturbed.

“Then said I in my heart, God shall judge the righteous and the wicked, there is a time for every purpose and for every action THERE.” “There,” beyond the grave—“there,” in eternity—“there,” in the awful visible presence and at the bar of the great Judge of the whole earth—“there,” where the wicked can no more persecute, and the just no more suffer—“here,” where every action on the part of man ceases, and where judgment and justice are dispensed on the scale of divine wisdom and equity, and where no face of man is regarded—“there,” where a fire devours, and shall never extinguish, where a worm bites, and shall never die—“here,” where a crown of glory that never fades is prepared for the righteous—“there,” in the place and time, of which the suffering Job said, “There the wicked cease from troubling; and there the weary are at rest. There all the prisoners repose; they hear not the voice of the oppressor. Small and great are there; and the servant is free from his master,” (Job. iii. 17–19.)

We may also give as a specimen of Mr Weiss' translation, his version of the beautiful passage Eccl. xii. 1–7.

1. ‘Remember, therefore, thy Creator in the days of thy youth,
Ere the evil days come and the years arrive
When thou shalt say, I have no pleasure in them;
2. Ere the sun and his light, and the moon and the stars become dark,
And the clouds return after the rain.
3. In the day when the keepers of the house shall tremble,
And when the strong men shall bend,
And the grinders shall cease (grinding),
Because they become few (in number),
And those which look through the windows become darkened.
4. And the outer doors shall be shut up,
And thus the sound of the grinding shall become low.
And he shall arise at the voice of a bird,
And all the daughters of song shall be depressed:
5. When also they shall be afraid of high places;
And when terrors shall be in the way;

BASEL.

On Tuesday, July 1, THE SOCIETY OF THE FRIENDS OF ISRAEL celebrated its twenty-fifth anniversary. According to the report, the agents of the society had been actively occupied in the education of converts, in mission journeys, in delivering addresses, and in the circulation of tracts. Their efforts had not, indeed, been crowned with very great success, while they had aroused much opposition, but yet, in many cases, they had been met in a friendly spirit, and had produced several converts of promise.

MISSIONS IN SYRIA.

EXTRACT FROM REPORT OF THE BOARD OF FOREIGN MISSIONS OF THE AMERICAN ASSOCIATE REFORMED SYNOD.

It is our happiness to report to Synod the termination of the war which for some time past has been so disastrously waged over large portions of the Eastern Continent; and which, from the nature of the case, was calculated to have important bearings upon the field of our missionary operations. On the 18th of February also the Sultan of the Turkish empire issued a *firman*, or decree, proclaiming religious toleration throughout his dominions; and, in consequence of it, a population of more than 35,000,000 of persons, over 16,000,000 of whom are in Asia, are being gradually made accessible to Christian efforts. Hitherto the stern law of Mohammedan power has made it a capital offence for a man to abjure the faith of the false prophet; but now the way is being prepared for the word of God to run and have free course, and we cannot doubt that it will be glorified, when, with one heart, and with proper efforts, the followers of the Lamb go up to the conquest of the land to Christ and his crown.

During the year, also, a very marked interest has manifested itself in Great Britain, and our own country, in the Christianisation and civilisation of that portion of Syria more particularly embraced in the Holy Land. In some instances agricultural associations have been formed, where Jews and Arabs have been steadily employed, and where they were regularly brought under the influence of Christian teaching and example. The Jews, especially those of England, are taking efficient steps for introducing, in that long destitute and suffering land, the blessings of Christian countries. One of them is erecting a large hospital in Jerusalem, which shall be attended by persons who remove thither from Christian communities. And others are taking steps, as far as possible, for having the land farmed out, under grants from the government, for the occupancy of Jewish settlers from all parts of the world.

It affords us great pleasure, also, to mention that recently the Reformed Presby-

terian Synod, one of the oldest and most respected portions of the American Presbyterian Church, has resolved upon a mission to Syria, and appointed two promising and efficient men to set out for the field of their labours early in the ensuing autumn. Their mission, like our own, will have more special reference to the lost sheep of the house of Israel. Their field of labour will probably be in some part of Palestine; and though they will have no formal connection with our missionaries, yet there will be many things most happily in common, and they may be most efficient co-labourers with us in gathering the outcast Jews who are already there, and in preparing the way for the return of vast numbers more to feed in the faith of the true Messiah in fat pastures upon the mountains of Israel.

During the year a merciful Providence has watched over the lives of the members of our beloved mission in Damascus; and in no instance has the hand of violence been permitted, for a moment, to interfere with their labours or their good. The Word of God has been regularly preached there on every Sabbath—twice in Arabic, for the instruction of all, both Jews and Gentiles, that might be assembled together to hear it—and once in English, for the benefit of the mission families and for the Frank population that were residents in the city, or might be only temporarily present. Bible classes have been regularly held on the Sabbath, and at stated meetings during the week, in which the truth as it is in Jesus was fully set forth, and with encouraging results. In the mission families, also, there have usually been natives resident, who have been carefully trained in the knowledge of salvation; and from this course of labour two, at least, have come, who are now among the most intelligent and consistent members of the mission church, and are active helpers in the missionary work. Freely they have received, freely they are labouring to give forth, as far as their instrumentality can reach, the grace of the Lord Jesus, and their labours are not in vain in the Lord.

The schools of the mission are in a good condition. In the boys' department, a native teacher, who enjoys the confidence of the mission, is employed, and one of the brethren (the Rev. Mr Robson) has a constant supervision of it. In the girls' department, the past year has been of much interest. The attendance, though not as regular as in countries where the benefits of schools are more highly appreciated, yet has been quite good. The female mind, which, in Damascus, as elsewhere in heathen and antichristian countries, is so much neglected, has been taught to think and have higher and better aspirations; and a desire has been awakened in many a breast to lead a purer, and more

intelligent and useful life. In this department, Miss Dales has principal charge.

In these schools, the constant aim is to make all the instructions subserve the best spiritual interests of those who attend them. The books have as large an amount of simple Scripture truth as possible, and the Bible is in every-day use. Devotional duties form a portion of the exercises of each day, and the constant aim is to give a deep and abiding impression of religious things.

During last summer, a school was opened at Bludan, a village among the mountains, several hours distant from Damascus, and preaching was had every Sabbath of the continuance of the mission families there during the warm season. The school has been continued throughout the year.

The Board have great pleasure in mentioning that the most cordial and pleasant relations still subsist between our own labourers in Damascus and those of the General Assembly of the Presbyterian Church of Ireland. They form in reality one mission, and mutually share all its toils, its expenses, and its joys. As thus constituted, the mission has had, during the most of the year, the following members:—Rev. Messrs G. Lansing, James A. Frazier, and Dr J. G. Paulding, together with their families, and Miss Sarah B. Dales, from the Associate Reformed Church; and Rev. Messrs S. Robson and J. L. Porter, and their families, from the Presbyterian Church of Ireland.

With great regret, however, the board have to announce that the health of Rev. Mr Lansing has been in a declining state for some time; and there being no prospect of his being early able to prosecute his labours, it has been deemed advisable for him and his family to return to his native country. They left Damascus for this purpose on the 10th of April. Nothing but the most imperative sense of duty constrained him to take this step; and the most earnest prayer is asked that this mysterious dispensation of Divine providence, by which a man eminently fitted for his work, and already greatly blessed in it, is thus laid aside, may be sanctified for some good end. From a variety of circumstances, also, Dr Paulding, who had been engaged in the mission from its commencement, has felt himself constrained to leave, with his family, at least for a time. Thus two most active and useful members of the mission have been removed. The loss of their labours, their counsels, and in some respects their superior qualifications, is and will be painfully felt; and every consideration calls for their place to be promptly, and as far as possible, fully supplied.

In conclusion, in view of the great and important changes taking place throughout the Turkish empire, and especially in

Syria—of the great and effectual door of access that is opening up slowly, but surely, to the vast multitude of the Mohammedan population, and of the increasing desires for religious instruction, both from the preacher and the teacher—and especially in view of the dealings of Providence with our own mission in Damascus—(giving steady fruit and encouragement to our labours on the one hand, and on the other putting our faith and zeal to the test in removing beloved and important labourers from the field)—we would render thanksgiving for all the good that has been done—humble ourselves under the hand that is now so sorely visiting the mission, and devote ourselves as a church anew to the great work, asking, ‘Whom shall we send, and who will go for us?’—and giving God no rest until He arise and have His righteousness go forth as brightness, and his salvation as a lamp that burneth.

ALEXANDRIA IN EGYPT. PROTESTANT SCHOOL.

It will gratify the friends of Protestant Education to learn, that the committee have secured the services, as superintendent, of Mr Hogg, lately a teacher in one of the Edinburgh educational institutions. From Mr Hogg's high qualifications for the important work, there is good reason to hope that his labours will prove a lasting benefit to the youth of Alexandria. It is expected that Mr Hogg will leave this country in the month of October next. Contributions in aid of Protestant Education at Alexandria will be received by William Leckie, Esq., Commercial Bank, Edinburgh; or, by Mr John M'Callum, 75 St George's Place, Glasgow.

PARIS.

Mr Brunner, (British Society), writes:—Amidst many obstructions peculiar to my field of operation, the Lord is still continuing to give me from time to time some precious fruit upon my labour.

My convert, Miss M——, was baptised last Sunday by Mr Lovitt, in Chapelle Marboeuf. Mr Lovitt preached a sermon adapted for the occasion. The baptism took place after the service, but the whole congregation remained, and it was visible that all were deeply impressed and edified by the public testimony of this daughter of Abraham. Many of the congregation came up to shake hands with the convert, heartily welcoming her into the brotherhood of Christ's visible Church. Pastor Birdier and his wife and Miss Leslie were the sponsors.

I have during the month made several new Jewish acquaintances, both German and French, who, by their favourable disposition towards Christian truth, betray an almost instinctive preference for Christianity, with-

out, however, their being able to account for it.

One of them, Mr L—— (a Bavarian Jew), desired, immediately on my first interview with him, to be baptised as soon as possible, because, he said, he was sure he would die very soon, and he would wish to die a Christian. But finding him thoroughly ignorant of his religion, I told him that he could not be baptised before he had passed a regular course of instruction, and given evidence of a converted heart. He could not at first understand this, or the reason and importance of any delay, and said in anger, that if I would not have him baptised, he would apply to some other pastor. I had much work before I could impress him with the solemn importance of this step—what it required of him both spiritually and intellectually; and that it would be a blasphemy, deserving of God's wrath, if it were to be done indiscriminately by the inspiration of a fancy, and not by the sense of a spiritually lost condition, and the necessity of peace and reconciliation with God through Christ. I supplied him with a New Testament, and requested him to read prayerfully, and reserve for me to explain what might appear to him obscure.

A young man, Mr F—— (a Prussian), whom I met in the street, and with whom, perceiving him to be a Jew, I entered into conversation, has since then been visiting me, and manifesting much interest in the gospel of Christ. I am reading with him the New Testament, and he may, I trust, by God's blessing, be benefited by it.

Mr S——, a most interesting Jew, who has occupied the office of Shoehet and Chasan in a Jewish community in France, has been recommended to me by Mr Frankel in Lyons. He calls upon me very often, and

we have most pleasant conversations on Christian topics. He is seriously and with full purpose of heart seeking the truth. I supplied him with a Hebrew New Testament.

I met, the other day, two venerable-looking men in Oriental costume, but of decidedly Jewish features. I approached them, and asked them in Hebrew whether they were Jews. Their answer was, Yes, sir. After a few farther questions, I found that one of them was a native of Jassy (Moldavia), but residing in Constantinople, and the other a native of that place. As the one of Jassy spoke German pretty well, I entered with him into conversation. But as soon as I touched the subject of Christian truth, a look of intelligence was interchanged between them, and after a few words between themselves, the one who was carrying on the conversation said to me most politely, that they had already met and conversed with several missionaries in the Holy Land, and that from what they had seen of them they admired their love and zeal, but as for the claims of Jesus of Nazareth they reject them, and even refuse discussion. I asked whether this rejection was the result of prejudice, or of ripe examination of God's holy Word. 'No; I, for my part,' he answered, 'have read the New Testament, and far from being blindly prejudiced against Jesus, I think him indeed a prophet; but I do not go farther.' I requested them to accompany me to my house, when I would endeavour to prove to them from Scripture, that Jesus was the Messiah, the mighty God, the everlasting Father; but they refused.

My convert, Miss M——, has for the moment obtained a few pupils, whom she instructs in music and English.

MISCELLANEA.

ALEXANDRIA, EGYPT—*Jewish Antiquities.*

One of the synagogues here possesses a copy of the Hebrew Bible, which is held in the greatest veneration. It is written on parchments, and has neither vowel points nor musical accents, and is considered of the highest antiquity. There is also preserved in the synagogue of the village Mahala Chibira (large village), a place about twenty miles distant from Alexandria, a scroll of the law written by Aben Ezra himself, whose name is inscribed on it, which is also held in the greatest veneration.—*Jewish Chron.*

PALESTINE—*Cultivation of the Land.*

Through a correspondent, near Jaffa, we have just learned one significant fact. The Hebrew Biarrah which Mrs Minor leased and cultivated, and which she afterwards disposed of to Sir Moses Montefiore, the

wealthy Jewish banker, is now cultivated by Jewish labour, under the direction of that gentleman; and this is the marvel, that his plan is so much favoured by the Turkish government, that the Sultan has directed the governor of Jaffa to send three soldiers every night to protect the Biarrah. Such a mark of favour could not have been anticipated two years ago, and is most significant of a change which will result favourably for the Jews. The beautifully situated plot of ground purchased by Mrs Minor in the same neighbourhood, and which she named Mount Hope, is now under the direction of her former assistant, Mr John Steinbeck, and he is planting and cultivating it with promising success. In a quarter of a century from this, we doubt not, Palestine will again be a land of figs and vines and olives—a land of beauty.—*Presbyterian.*

rence has taken place which, in conjunction with it, disposes us to augur still more favourably for the future of our Northern brethren. The czar has directed a number of Jews to repair to the capital in order to form a council on Jewish affairs. Now a similar order was given some sixteen years ago, in the preceding reign, under the auspices of the then Minister of Public Instruction, Count Uwaroff, now deceased. And if the expedient was barren of any beneficial result, it is understood that the failure can be traced to the highest personage then in the state, who, by the fiendish ukases hurled forth against the Jews immediately before, during, and after the pretended deliberations had been commenced ostensibly designed for their mental improvement, produced the firmly rooted impression that he only mocked them, and that his only object was to accomplish their absorption into the mass of the Russian Christians. No wonder that, under such circumstances, the Jews, bearing in mind the ancient warning note, 'Timeo Danaos et dona ferentes,' should have viewed with the greatest suspicion any measures emanating from St Petersburg, and should have met them with a stubborn, albeit tacit opposition, which deprived them of every salutary influence. With this example of failure before him, we are certainly not prepared to suppose that the present emperor would try the same experiment again without endeavouring to remove the cause which frustrated his predecessor's design, if design he really had, to promote the welfare of his Jewish subjects by raising their intellectual and moral standard. The ground in which the seed-corn is to germinate, sprout, and bring forth, must be moistened and softened before, whilst, and after receiving the precious deposit. A soil on which heaven's dew never sparkles, and the sun's rays never glisten, must remain barren for ever. The most salutary measure emanating from a council presided over by imperial commissioners, must remain ineffectual, unless the confidence of those to be legislated for be previously obtained. Let the emperor convince his Jewish subjects that in his dealings with them he is guided by no other motives save those by which an affectionate parent is prompted in controlling and regulating the movements of a wayward, sickly, and neglected child. Above all, let him convince them that he is not actuated by sinister conversion motives. Let him annul all those privileges and immunities accorded to apostates. Let him remove at once all those disabilities which, whilst they neither enrich the imperial exchequer nor protect the country from any mischief which some imaginary Jewish vice might inflict, only serve to impoverish the Jew physically, to deteriorate him morally, and to embitter his feelings against his tormentors. Let the emperor pursue such a plan, and if the Jewish heart be constituted like that of other human beings, if it be the seat of emotions, affections, and feelings—if the immutable laws of nature be something more than the passing whims of a capricious woman, if they are at all to be depended on as something solid and unchangeable, then the ultimate necessary consequence of such a policy, persevered in for some time, must be a total change in the views, habits, and customs of the Russian Jews, then it is sure to obtain more than it actually aims at. The icy rind enshrouding the Jewish heart will melt away under the operation of genial rays issuing from the imperial countenance, even as the beams of the sun, in the returning spring, burst asunder the iron bands in which grim winter fettered the susceptible earth.

A better proof of the necessity of such a policy cannot be found than that derived from the ukase of the late emperor ordering the Jews to exchange their peculiar costume for the garb of the other inhabitants of the country. Whatever the motive of the decree, its execution could not but have ultimately exercised the most beneficial influence upon those affected by it. The peculiar costume of the Russian Jew is the yellow patch which, in former years, every Jew was obliged to attach to some conspicuous part of his dress. It was the Cain's sign by which he was distinguished from the rest of the population, by which he was marked out as the pariah of mankind, by which he was singled out as the scorn and by-word of the human race, as the object which might with impunity serve as the target for the deadly missiles of the bigot, the fanatic, and the murderer. Once this yellow patch on him, he must have felt like the

deer in the chase, he must have felt like the down-trodden, crushed, writhing worm—must have felt himself a being hunted on all sides, beyond the protection of the law, in a state of savage warfare with society, and, in self-defence, free from all those moral obligations which society did not observe towards him. The decree which freed the Jews from wearing the badge of physical slavery and moral degradation was the beginning of a new era in Jewish development, was the turning point in their long downward career on the path of calamity. Henceforth their fortunes, having sunk to the lowest depth, began to rise. This happy release from an ignominious badge was big with Israel's glorious future. It was in fact the most important step towards Israel's mental emancipation, more important than the removal of any other imposition. Now it is precisely the same benefit which the enjoined change of the peculiar costume was calculated to confer upon the Russian Jews. They could not have been so blind as not to perceive the advantages of this change, or so stupid as not to understand them if explained to them. And yet the greatest opposition was raised to the execution of this ukase, and its issue deplored as a dire calamity. Something of this feeling, it is true, must be ascribed to the harshness with which the decree was enforced even upon those whose means did not permit them all at once to go to the necessary outlay involved in procuring new suits of clothes for themselves and numerous dependants, and to whom, being advanced in life, the old costume, from long habit and association, had become endeared and connected with ideas of sacredness, and who, moreover, were past the age when their limbs possessed the flexibility for adapting themselves to the new garb. But yet this harshness alone was not sufficient to account for the universal reprobation with which the order was received. Some other cause must have been at work powerful enough to poison the mind against so beneficial a measure. This cause could not have been anything else than the suspicion with which every ukase affecting the Jews was received by that body. It had been preceded and followed by a number of decrees the manifest object of which was the physical and mental annihilation of the Jews, to whom no other door of escape was left open except that which led beyond the pale of their community into the lap of the orthodox Greek church.

But not only was apostacy thus indirectly aimed at, but direct premiums were held out. The deserter from the Jewish ranks enjoyed privileges altogether denied to the born Greek Christian. He was free from military service, and free from taxes for a number of years, and perhaps enjoyed some other immunities with which we are not acquainted. Those who know the oppression under which the Russian Jews groan, and the horror with which they view a military service, entailing upon them all the hardships without any of the compensations attached to a Russian soldier's life, will easily understand the temptation thus held out to apostacy. No wonder, therefore, that the mass confounded this ukase with the others, and suspected some hidden motive in it which they dreaded the more the less they were able to fathom it. Firmly convinced as they were that the government aimed at their destruction, they, in self-defence, opposed every ukase, whatever its ostensible object. And so will it be as long as the Russian Government will not eradicate this conviction. But this cannot be effected by mere words. It can only be accomplished by a policy opposite to that hitherto pursued.

Are we mistaken if we ascribe to Alexander II. such a line of policy in his dealings with his Jewish subjects? We can only repeat what we stated before. The general benevolence displayed by him, the peaceful policy adopted by him, evidently aiming at the commercial development of the immense resources of a boundless empire, combined with the other indications commented upon, incline us to the belief that he will.—*Jewish Chronicle*.

October, 1856.]

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

ISHMAEL AND ISRAEL.

THE position and history of the son of Hagar present a very vivid picture of the destinies of the literal Israel. The manner in which the prophet Isaiah has woven into allegorical apostrophe the facts connected with his birth, and the circumstance that the allegory has been re-produced and accompanied with some sentences of expository comment by the apostle Paul, appear to warrant the conclusion, that there was a designed emblematical foreshowing of things to come in the early story of Ishmael. We propose to touch on some obvious points in the comparison between the life of the son of the bond-woman, and the children of Abraham, Isaac and Jacob, according to the flesh.

And, first of all, the son of Hagar was the bond-woman's offspring. His mother was a slave. Isaac was the child of the free. In like manner, the nation to which pertained the giving of the law, was by that very law placed in a condition of tutelage, differing not from that of servitude. The covenant of Mount Sinai, as its very name in Arabic (Hagar) served to hint, was a covenant gendering to bondage. Its aspect, as a law added to the promise (though by no means did it disannul that promise,) was of severe restraint and burdensome requirement. It was framed so as to bring home the sense of sin, and teach the impossibility of atoning for it by deeds of human obedience; and thus, as by a painful discipline, to shut up to a better hope. The sweet stream of grace flowing down from previous days was not dried up at Horeb; but there was added an infusion of the bitter water which by itself causeth the curse, flavouring the draught. And through the tendency of the human heart to seek salvation by the fulfilment of a righteousness for itself, the ceremonial institutions of the Jewish economy became to many a yoke incapable of being borne. The bondsmen of the law were indeed happier than the world's freemen; but even apart from their own misinterpretation of its object, they were under the restraints imposed on minors, and not yet admitted to the 'sonship' of the children of God. The natural descendants of Jacob, who were no more, were but the Ishmael of Abraham's family; and those among them who were children by virtue of a higher affiliation, had yet to wait for the day of manly liberty. The

discipline of the house, as ordered by the Mosaic institute, was that of servants, not sons.

But for a period, Ishmael, though the offspring of a slave, dwelt in his father's house; and to those who knew not the promise, and probably to himself, appeared the heir of Abraham's possessions. For some twelve years the boy grew up amidst his father's tents, and none could be supposed likely to dispute his claim to be inheritor of all. His privileges the while were great: he received the rite of circumcision, the token of the covenant, and shared in the advantages of Abraham's family-training. He was very dear to Abraham, and received many tokens of his affections. He received, doubtless, the deference and regard due to their master's son by all his numerous dependants, to many of whom it would seem he should, by and by, be lord of all. Such thoughts, doubtless, filled his own mind, fed by his mother's proud and fond suggestions, and found expression afterwards in his mockery of Isaac. Even so, the natural Israel dwelt in the land of promise with the God of their fathers, were covered with the shadow of his mighty protection, and were trained, and loved, and defended as his first-born son. Who could suppose that Israel was otherwise than his peculiar people, to whom was to be given the goodly heritage of the nations in perpetuity? Whatever others might deem regarding them, such mistaken thoughts of pride filled their own bosoms. They imagined themselves, by virtue of their descent from Abraham, God's peculiar possession inalienably, and thought it enough to say, 'We have Abraham to our father,' to establish their claims to a proud supremacy over all nations. They dreamt to the last, therefore, of a kingdom to which all the world should be subjected, and supposed that by the sway of a Jewish sceptre over subjugated humanity, their father must inherit the promise that he should be the heir of the world. Their descendants cling to the dream still.

But Ishmael was not the heir. The child born to inherit was the younger Isaac, the son of the free. So the inheritors of the great promise, that Abraham should be the father of many nations, were not his natural posterity, as such, but the children of his faith and spirit. The covenant peculiar to Israel was not to sway the world, but to be abrogated by the introduction of another, more spiritual, loving, and free. Sinai must yield to Zion, and Sarah prevail over Hagar. Even while the child of the bond-woman was as yet Abraham's only son, the father knew that the birthright was not his, and waited for that other son of promise. And even while Jewish privilege lasted in its exclusiveness, the literal seed the true children of Abraham were not; but an inner Israel, whose lineal successors, by that affiliation which made them his true children, are all, both Jews and Gentiles, who are partakers of his faith, and walk in his steps. 'For they are not all Israel that are of Israel,' and 'the children of the promise are counted for the seed.'

It may be remarked, moreover, that but for failing faith, and feeble hope, and querulous impatience, there had been no Ishmael in the tents of Abraham. Had Sarah and her husband clung, as they should and might have done, to the sure word of promise, they had fallen on no self-contrived and sinful device to hasten its fulfilment, and Hagar had not been given into her master's bosom. And had the successors of the ancient church, the believing men of patriarchal times—the Jerusalem which is above, and the mother of us all—been able to hold their faith and

hope steadily through the generations which were to elapse before Christ should appear, there had been no need for the bondage-gendering covenant of Sinai. But it was added because of transgressions till the seed should come. The nation of Israel, held together, and apart from other peoples of the earth, by their peculiar covenant, were in some sense a seed of God in the world, till He, the promised seed, should appear—his first-born child; till it should appear that there was one far other and higher Son, who is the heir of all.

When, therefore, Isaac was born, he was proclaimed heir, and Ishmael was cast out. Yet not without his own guilt in mocking the child of promise. Secure of his right, as he deemed, because the first-born, he forgot that he was son of the bond-woman, and could neither be heir instead of, nor with the free-born Isaac. Subjection alone to the younger-born, as the rightful inheritor of all, could have secured his place in Abraham's family. Even so, the Jew after the flesh, lost, as such, all his special privileges, when the old economy was supplanted by the kingdom of heaven. Jesus is born, and, after his suffering work, ascends to reign; and the literal Israel, as a son of God, ceases. In Him all nations are blessed, and not one has pre-eminence. They alone of the outward Israel, are in the holy nation now, who become sons of God by a higher relationship; 'who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' And when many of the proud nation, loath to be disinherited, unwilling to reign only in Jesus, and with their Gentile brethren sharing the throne, claiming still to be the peculiar people, mocked at the spiritual kingdom the gospel sets up, the sentence was uttered, Cast out the bond-woman and her son; and with an abrogated economy was joined a disinherited, dispersed, and outcast nation. Then Israel, the literal, became the wild man, his hand against every man, and every man's hand against him.

Is Israel scattered never to be again gathered? Are the natural descendants of the patriarchs cast off for ever? Have they stumbled that they should fall? No; that prayer was heard, O that Ishmael might live before thee! His very name says, God hears. From his wild haunts he shall come back again, not to supplant Isaac, but be one with him. The outward Israel shall become part of the true, and shall reign with Jesus. The Jews are yet beloved for the fathers' sakes, and shall yet share the fathers' inheritance; whether the outward possessions given to Abraham or no, matters comparatively little. Thus, after all, the child of the bond-woman shall inherit with Sarah's son, even Isaac; or rather, shall be one with Isaac, included in the people prefigured by the child of promise—the Israel of God, that serve David their king, and rule with him in the latter days.

What is the lesson of these reflections? Let us not flatter the Jew. His blood-connection with Abraham is worth little of itself. If I am Christ's, I have a far closer connection with Abraham than he has. He is of Ishmael, I of Israel. Let us, then, shall we say, despise the Jew? God forbid. Nay, but seek his true affiliation to the Abrahamic stock. Ishmael may become Israel, and as for the similarity of names the change might seem the more easily affected, and so, for his old faith, the Jew might seem the more likely to be won. And when the son after the flesh shall become a child after the spirit, we shall not forget even his blood-claim, but rejoice with a peculiar joy over this son dead, but alive again; lost, but found.

E.

PROSPECTS OF THE RUSSIAN JEWS.

THE following article from the editorial columns of the *Jewish Chronicle* may interest the reader, as drawing attention to important facts affecting the Jew transpiring in the Russian empire, and presenting the light in which these are regarded by intelligent Israelites among ourselves. It will be borne in mind that the writer of the article is not a Christian, and speaks from his own point of view in describing Jews converted to the faith of Jesus as apostates, and associating endeavours to convert them with sinister motives. Conversions, however, it needs hardly be said, which are the fruits of coercion or of bribe, pecuniary or political, which are the fruit of anything else than honest conviction, we ourselves utterly disclaim and abhor. We would win the Jew only by opening and alleging from the scriptures, that the Christ must have suffered, and that this Jesus whom Paul preached, is He:—

An event has just passed off in the north of Europe, which, devoid as it is of meaning to the Eastern and Western Jews, is yet full of significancy to our Russian co-religionists. The coronation of the czar, which in England will only interest as a pageant on an unparalleled scale, was yet attended by a phenomenon which a natural sympathy with unfortunate brethren in faith cannot view with indifference. For the first time since the Romanoffs mounted the throne of the Muscovites, and perhaps for the first time since Christian princes received the homage of Christian nations, have Jews, as representatives of their body, been invited to witness the performance of the august ceremony. Alexander II., in summoning before his throne, at the inauguration of his reign, delegates from all religious denominations, has thus clearly taken notice of them, has thus plainly recognised their separate existence, in contradistinction to the dominant orthodox church, and has thus evinced a liberality of sentiment, and an enlargement of view, on a par with what was witnessed at Paris when another emperor lately wished the chief of the Central Consistory to be present at the baptism of the heir-apparent. This notice of the existence of the Jewish body at so grand a solemnity, deserves the more attention the more strongly it contrasts with the manifest aversion to the Jews exhibited by Nicholas on every fitting or unfitting occasion, which never permitted him to take cognizance of them except when new taxes had to be imposed, fresh expulsions to be decreed, fresh razzias to be made on their children, new restrictions to be imposed upon them, and fresh indignities to be offered to their feelings. Nicholas I. never remembered his Jewish subjects but in wrath. If his predecessors ruled them with rods, he chastised them with scorpions.

Are we to consider this phenomenon as the harbinger of a good time coming? Is it the solitary swallow, the arrival of which, after a long and dreary winter, is hailed, because ushering in the genial spring, or is it the mirage in the desert, misleading the parched wanderer with the deceitful appearance of a refreshing pool? It is impossible for us to decide with certainty. From various general observations, however, which we have made in the Northern political atmosphere, and from some special indications which have lately transpired, we are disposed to regard the occurrence upon which we comment as the small cloud of the prophet, foreboding the close of the reign of terror. It is true that the various statements made in the newspapers announcing the repeal of burdensome and degrading disabilities have not been confirmed by later accounts. But then, on the other hand, we do not hear of any new disqualification, any new insults or fresh persecutions; and a stand-still in such a nefarious career might, with some semblance of hope, be considered as the turning point, as that apparent pause when a patient, having passed the crisis, is on the point of gaining strength.

It is true the emperor has lately decreed that illegitimate Jewish boys should be enrolled in the army. But then this ukase was not levelled exclusively at the Jews, but likewise referred to Protestants, and cannot therefore be considered as the offspring of that rabid hatred to the Jews which characterised the decrees of his immediate predecessor.

Simultaneously with this auspicious notice of the Jewish body, another occur-

are such, that all the faculties of their minds are wrapt up in the love of money, the root of all evil.

Let me assure you, that even a Moses here would require an Aaron to uphold his hands, from sunrise to sunset; and a Jeremiah would pray for a flow of tears, that he might weep day and night; and an Ezekiel would ask, 'Can these bones live?' Much of the same I do feel, and often conclude my prayers with the words, out of the depths of my heart, 'O Lord, how long?'

From this faithful picture you will see what a faith we need here, in the midst

of such an atmosphere, and constant struggles; and that, if we expect to accomplish anything here for the establishment of the Redeemer's kingdom, among Jews and Gentiles, in this great city, we must concentrate the most of our efforts to change the mind of the rising generation. Let me entreat your prayers on behalf of Israel, who 'hear, but do not understand, and see, but perceive not,' that the time for their deliverance from darkness may speedily arrive, because by that wonderful lever the Lord may still do great things, at which the nations shall be astonished.

GENERAL INTELLIGENCE.

SALONICA.

CHURCH OF SCOTLAND JEWISH MISSION.
By the *Missionary Record* we are informed that 'the Jews of Salonica are in a most accessible and hopeful state.' The following are extracts from Mr Rosenberg's journal:—

'I have to give you an account of our conversations with four Mohammedans, two of whom are Turks by birth, and of the other two the one is by birth a Greek, and the other a son of Abraham,—both he and the Greek having embraced the Mohammedan religion several years ago. Of the two who are Mohammedans by birth, one is a priest, and appears to be rather of a serious disposition, and anxious to find out the true religion. On coming to our Magazine, he inquired for the Protestant priest, meaning me. When I asked him what he wanted, he said: "I wish to know which is the true religion, because I wish to die in it. Now that we have got liberty to confess openly any religion we choose, I should like to hear from you about your religion as much as possible." Upon this we had some discussion together, and he left the place promising to come again and bring some of his friends with him. The other Turk came to our colporteur, asking from him the Protestant Book, by which he meant our Bible. His reason for buying the Protestant Book was, he said, because it was the best book, and the Protestants were the best people, of whom he wished to be one after some time. This individual has since visited our Magazine again.

'The Greek likewise came to our Magazine expressing his desire to abandon the Mohammedan religion, and to become a member of the Protestant Church, which, so far as he has read in the gospels, and in some of the Protestant books, appears to him to be the truest and nearest to the New Testament of all the Christian churches.

'The Jew, who likewise became a Mohammedan several years ago, is one with whom I have had frequent intercourse previously, but he never manifested such

earnestness as on this occasion. He came, as he himself expressed it to our colporteur on a subsequent day, with his mind made up to leave his family and his property, and begged that I would recommend to him some place out of Turkey where he could go and make an open profession of the Christian religion, and where he could spend the remainder of his days among Christians. I told him that the place where I would recommend him openly to profess the Christian religion, is decidedly the very place in which he now is with his family and friends, without being ashamed or afraid of any one; and I further told him that in this way he might be the instrument in God's hand of leading his family and many others besides, to the knowledge of the truth.'

CONSTANTINOPLE.

FREE CHURCH MISSION.

Confession of a Jewish Physician.—The following narrative of one born and educated in Jewish prejudices, but now, we trust, savingly enlightened in the knowledge of Christ, has several striking points about it:—

1. It exhibits the silent working of the Bible in the Turkish empire. No missionary or colporteur visited this man. God sent His Word and healed him. In this we see a Divine hand beckoning us to a scene of labour where the Holy Spirit is already present, and waits to second with his blessing our humble efforts.

2. It exhibits very affectingly the darkness of that veil that is still on the mind of the Jew in the reading of Moses and the prophets. The Old Testament appeared to this man, he tells us, but chaos. At length he saw a Messiah who must suffer before he could reign, but still he could not see in the Old Testament the Christ of the New. The mist of Jewish prejudice still lay deep on the inspired page. After much examination of the Word of God, the light broke, and He who revealed himself of old to Saul of Tarsus, revealed himself to this man as the Messiah promised to the fathers.

3. Although the story is of one, yet it exhibits and illustrates the case of many. In this man behold his whole race—the darkness in which they are held;—the conflict—varied in particulars, but the same in its general character—through which all of them must pass, who shall prove to be the heirs of salvation. And behold also in type the final and glorious emancipation from the bondage of unbelief into the liberty of the sons of God, which awaits that people, and which is connected with so many rich blessings to the world, and with the consummation of so many great providences that the church may well be in pain till it be accomplished.

Mr Thomson of Constantinople, writing to the Convener, thus says:—

The Word of God has penetrated into many a corner of this land where no missionary had ever gone, and there has been the instrument, in the hands of the Spirit, of leading souls to the knowledge of God. This had been experienced among the Armenians especially, and some others, but we had had no example of it among the house of Israel to my knowledge. About three weeks ago, however, a Spanish Jew from Gumurjina, a small town about half-way between Salonica and the Dardanelles, was brought to the house of Mr Turner, as an inquirer who desired Christian instruction. His appearance bespoke the utmost respectability, and he informed us, as we have also learned from others, that he has been for many years a physician of considerable reputation in the town of his residence. From his earliest years he had been of a thoughtful disposition; and from the general intercourse which his father, who was also a physician, had with all classes of the community, he had of course become acquainted with the points in dispute between Jews and Christians. The result was, that he became desirous to examine the Scriptures for himself; and he informs me that from the simple comparison of Old Testament Scripture with Scripture, he became convinced, some years ago, that the Messiah should suffer and then enter into glory. This may not appear surprising to members of our churches, who have, from their infancy, been familiar with the Christian interpretation; but to us, who have witnessed for years Israelites of great natural intelligence groping in thickest darkness, and utterly unable to discover any plan or scheme in the Old Testament Scriptures, even with the help derived from the general outlines of Christianity, with which most of them are more or less acquainted,—to us, I repeat, this is really a most unusual and a most encouraging spectacle. How long he continued in this way examining the Old Testament and the commentaries and Targums in repute among his people, I am not able to say; but about three years ago he procured an Italian New Testament from the Greek Bishop of Gumur-

jina, which immensely aided his inquiries. His interest now became deeper than ever; but, not being quite familiar with Italian, he procured the following year both a Spanish and a Hebrew New Testament from Salonica, through some Greek merchants who visited that town. His opinions now ripened into entire conviction; he nearly quite separated himself from the synagogue, and made no secret of his persuasion of the truth of the Gospel. Earnestly desirous now of finding some one who might instruct him in the truth, he went a year ago to Hadrianople, and there found one of the catechists employed by the American Mission to the Armenians. He had a good deal of conversation with him, but on several points he failed to have his difficulties cleared away. Unable to remain longer in suspense, he came here, as I have said, more than three weeks ago, in hopes of finding some one who could remove his difficulties, and explain to him clearly the way of life.

He first asked for the Bible Magazine in Constantinople, and very providentially found there, on a short visit, the very catechist whom he had seen the year before at Hadrianople. They mutually recognised each other, and the testimony borne to him by the catechist was of no small value to us in judging of his case, viz., 'That he had seen him a year ago, and that then, at Hadrianople, he was manifestly somewhat enlightened and loved the truth.' His knowledge we found just what might have been expected,—clear on such points as the Godhead and Messiahship of the Lord Jesus, the depravity and ruin of man, the atonement through the death of the Redeemer, the invitation to repent and believe, and even the freeness and universality of the offers of mercy; but, on the other hand, very defective in connected systematic views, and equally so in logical definitions of even such important doctrines as 'justification, sanctification, regeneration,' &c. But this did not surprise us, and we were happy to find him extremely conscious of his ignorance, grateful for any pains taken to instruct him, and, as far as we could judge, simply desirous to confess the name of the Lord Jesus and to do his will. But he had merely come on a short visit, and could not prolong his stay, as he had neither brought the necessary means with him, nor made provision for the support of his family for more than a very short time. And now, when he expressed a very earnest desire for baptism, it was no easy matter to determine what was the path of duty. Our acquaintance with him had been very brief, and the prevailing character of the natives of this country justifies but too well a careful examination even of the most hopeful appearances. On the other hand, he had manifestly become well acquainted with the gospel in general, and with the central doctrines of the person and the priestly

office of the Redeemer in particular; he seemed deeply convinced of sin; his whole deportment was marked by the utmost humility and teachableness; he had incurred no small expense in coming to Constantinople; and he was prepared to confess the name of Christ as a Protestant in a town where there was not, and was not likely soon to be, another except himself. It was plain he had nothing to gain, while he might on good grounds fear persecution, and for that he seemed prepared. After much prayerful intercourse with him almost daily, both on Mr Turner's part and my own, and after both Mr Tomory and the Rev. Mr Goodell, who also conversed with him, had concurred with us in thinking him a fit subject for baptism, it was resolved, though not without considerable anxiety, to administer the ordinance. Accordingly, on the morning of Sabbath last, the 29th of June, after I had preached in Spanish from Acts xxvi. 18, Mr David Attass, for that is his name, was baptised by me in the name of the Father, Son, and Holy Ghost. I should mention that our Spanish service has been resumed, and that we shall endeavour by all means to continue it in the hope of gradually gaining an audience. On the occasion referred to, besides the members of the Mission, several Israelites, both converted and unconverted, were present, who manifested the greatest interest and solemnity.

A few days after being baptised, Mr Attass returned to his native city. We may mention, as a proof the reality of grace in his own soul, that before leaving he expressed great anxiety for the instruction and conversion of his wife and children, and his desire to remove to Constantinople that he and his family may enjoy a preached gospel, and that his children may attend the school. If grace is given him to make his light to shine, one cannot but wish that he should remain in his native town, where he may become an instrument in the hand of the Spirit of communicating a knowledge of Christ to the unbelieving Jews and nominal and superstitious Christians around him. We commend him to the prayers of God's people, and to the grace of Him who is able to hold him up, and give him 'an inheritance among them who are sanctified.'—*Record of the Free Church of Scotland.*

MULHOUSE.

Mr GINSBURG (*British Society*) writes:—Again we are in Mulhouse, where we have been sincerely welcomed, both by Christian and Jewish friends. Indeed, though my sojourn in Creuznach was requisite for our health and profitable to the million, my immediate return was indispensable. The first few days after my arrival, I have scarcely been able to take my meals regu-

larly, on account of visitors—Jews and Christians.

I think it was in the month of March that I referred to a certain Mr B—, whose acquaintance I had made, and who notwithstanding his best wishes, could not visit me, on account of his wife; but the Lord having taken her from him, he came at last and took regular instructions from me. This Mr B— had, however, a few days before I left Mulhouse, unaccountably disappeared; and his absenting himself was the more painful to me, as I had expected the same day, the morning of which I saw him for the last time, that he would introduce his sister to me. But B— did not come and did not write. All my inquiries were fruitless. At his former residence I was told that B— had left Mulhouse; he must have done so the very day he visited me. He was much prayed for. One afternoon, when in Creuznach, sitting with Mrs G— and sister, and talking of the Jews with whom I have been wont to meet, lo! a letter from B—! This, in itself, was a good cause for sincere gratitude; but when I perused its contents, my heart was overjoyed to find that B— had remained faithful to his God and our God. The reason of his sudden disappearance was as follows: His sister, the only person to whom he had intrusted the secret workings of his heart, having divulged them to his parents, they all went to our friend's room, and in his absence, broke open his chests, emptied them, and took all ('even my Bible,' writes 'poor B—,') with them. B— returning, and finding his goods taken, and his private intentions known to all, but, above all, that his dearest sister was his traitor, thought of no alternative but to leave town instantly. He left for A—, where he still resides. I have answered his kind and faithful letter, and received another from him, saying, he would absent himself until I return.

A very interesting family is visiting me daily; but I must forbear particulars now.

You remember Professor K—. When on my return, I asked him for the news in the synagogue, he said: '*All the learned Jews with whom I have spoken of late, agree with me that TALMUDISM IS DECAYING RAPIDLY, and before the end of this century, the rising generation will have but the recollection of its historical existence.*' 'You missionaries,' added he, 'must make haste to substitute something better in its place, before the world and mammon take possession of its followers.' What an encouragement, and what an invitation, for the missionary, the committee, the society, nay, the whole of Christendom to continue, indeed to increase an hundred-fold, the work among the Lord's people, who assures us, now more than ever, that 'the year of my redeemed is come.' (Isaiah lxiil. 4.)

MISCELLANEA.

DAMASCUS.

In Damascus there has been within the last three weeks no little excitement. It will be remembered that about fifteen years ago, an Italian monk disappeared mysteriously in this city. The Jews were accused of murdering him, *to get his blood for the passover bread!* It was in vain they asserted and proved the falseness of the charge. Many of them were put to the torture; some died under its fearful torments, while not a few were brutally maimed and mutilated. At last, through the interference of England, the persecution was stayed; but the prejudice remains strong in the minds of all classes that the Jews were guilty; and every advantage is taken of this belief by their enemies.

During the great feast of Beiram last month, when the Moslems were excited by revelry, and by the memory of the 'charter of rights' recently promulgated, a poor Jew in some way attracted their attention. He was seized and cruelly beaten. To afford some excuse for the act, it was asserted that he had been detected attempting to carry off a Moslem child. The mere statement was sufficient to rouse the fury of the mob to the highest pitch. They drove him off through the city towards the tribunal, and in their way committed the most wanton outrages on all the Jews they met or saw. Some were beaten and wounded, many were stripped and robbed, and all were grossly insulted. The Pasha immediately commenced an investigation. It was soon found that the accusation against the poor Jew was without the shadow of proof. Each witness produced told a different story, *and swore to it*. One affirmed that he had discovered the Jew (an old clothes man) carrying off the child in his bag from the very centre of the Moslem quarter! 'But did the child not cry?' he was asked. 'No,' he replied, 'for its mouth was stopped with grass, and the Jew had covered it over with old shoes.' The child and the bag were produced and identified, but it was found that the bag was so small, that the child could not be forced into it! The leaders in these outrages were then punished, and most of those who had been robbed had their property restored to them.

Such are the events which prove that the bloody spirit of Islam is not yet dead, and that only a favourable opportunity is needed to see it spread death and desolation around. Civil liberty and religious toleration in Turkey are now great theories, but long years of labour and strife may intervene before they become great facts.—*News of Churches*.

HUNGARY.

The Austrian ministry disposed of the million guilders, extorted by Gen. Heynau from the Hungarian Jews in 1848, in the

following manner:—1stly, A theological seminary for the education of rabbis will be established at Pesth. 2dly, Every provincial city being the seat of the district, government will receive a Jewish high school. 3dly, To each of those high schools will be attached a normal school for the education of teachers. 4thly, The Jewish institution for the deaf and dumb in Vienna is to receive annually 3,000 guilders, of which the poor will reap the benefit.—*Jewish Chronicle*.

The Jews are increasing very fast, and spreading into the villages.—*Times*.

BERLIN.

A committee has been formed at Berlin to raise funds to build a synagogue at Jerusalem. His majesty the king has authorised the committee to make collections throughout Prussia. The president of the council of ministers, M. Mautenuff, has sent a donation of thirty frederics d'or for this purpose.—*L'Univers Israélite*.

RUSSIA.

Under date of the 8th of June, the Emperor ordered that medical men, as well as all others of the Hebrew persuasion, who should have obtained their diploma of doctors at any Russian University, should be forthwith eligible for situations under government. This is a most important concession to the members of that persuasion in Russia, seeing that there are between 6,000 and 7,000 surgeons attached to the army, and that henceforth a Jewish medical student, immediately on passing his examination, will receive an appointment. We hear, also, that the irksome restrictions imposed upon the Jews, with regard to their residence in St Petersburg and Moscow, have been repealed by the present Emperor; all Jewish tradespeople and merchants visiting Moscow were hitherto compelled to take up their residence in the Ghetto, where the accommodation was frequently very insufficient for the numbers; they are now to be permitted to reside where they please in the town. It is not improbable that the next step will be to release all foreigners of the Jewish persuasion in commerce from the necessity of making previous application to St Petersburg for permission to visit Moscow. On the other hand, the Grand Duke Constantine has lately excluded all Jews from the naval service of the State; in Russia, strange to say, a large portion of the coasting trade, more particularly the conduct of floats of timber from the interior to the coast, is in the hands of the Jews; so that a very considerable number of Jews is to be found among the seafaring as well as the agricultural population of Russia.—*Times Berlin Correspondent*.

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date.	Place.	Nature of Service.	Speakers.
1856.			
Aug. 3.	Dumfries, (Buccleuch St. U. P. Church), ...	F. Sermon,	Rev. A. G. Forbes.
" 3.	Do. do. do.	"	Rev. Thomas Henderson.
" 3.	Do. (Loreburn St. U. P. Ch.),	"	"
" 3.	Do. do. do.	"	Mr G. D. Ginsburgh.
" 3.	Do. Wesleyan Chapel, ...	F. E. Sermon,	"
" 3.	Do. Queensberry Chapel,	E. Sermon,	Rev. A. G. Forbes.
" 3.	Sanquhar (South U. P. Church),	"	Mr Salkinson.
" 3.	Dunscore (U. P. Church), ...	"	Rev. Thomas Henderson.
" 4.	Dumfries (Buccleuch St. U. P. Church), ...	{ Public Meeting, }	Rev. M. N. Goold, chairman.
" 10.	Biggar (South U. P. Church),	Sermon, ...	Rev. Dr G. Brown.
" 10.	Longridge (U. P. Church), ...	" ...	Mr Salkinson.
" 17.	Waterbeck (U. P. Church),...	" ...	"
" 31.	Rothsay (West Free Ch), ...	" ...	"

MONTHLY PRAYER MEETING.

On Wednesday, 10th Sept., the monthly prayer meeting was held in the Religious Institution Hall, Glasgow. The Rev. Dr Robson presided on the occasion.

After praise, the Chairman read a portion of Scripture, when the Rev. A. Fraser, of Nile Street Chapel, engaged in prayer.

The CHAIRMAN then, in a few sentences, introduced to the meeting the Rev. R. Grant Brown, from Alexandria, who, he mentioned, had been absent in that quarter for three years, and had recently returned to his native land, on account of ill health.

Mr BROWN delivered an interesting address relative to his labours in Alexandria. He said it was with deep pain he found himself in this country, when he thought of the multitudes whom he had left behind, who were continuing in their darkness, indifference, and worldliness. However, when he showed him the dark side, and spoke of the discouragements that had been met with, he hoped that might urge them to prayer, no less than though the view he presented had been a hopeful one. He might speak of the claims of Alexandria as a field for mission work. It was a large, busy, and rapidly-growing city. Every week brought new inhabitants into it from different quarters, so that accommodation was rendered scarce, and it was extremely difficult to find a school-room, or similar place of meeting. It was the high-road of the nations, standing half-way between this country and India, and was rapidly rising in commercial importance. It was of consequence in a mission point of view; for,

though the number of Jews was not so great as in some other places, yet, if the Spirit of God were to work on them, their influence would spread to many lands. It was an important centre of mission work. There were numerous villages lying along the Nile; and had he remained, it was his intention to have proceeded to the upper country of Egypt. The great cause of discouragement in Alexandria was the spirit of indifference which the Jews manifested towards Christianity. This was, perhaps, more painful to the missionary than persecuting, indignant resistance, which they had not yet met with. It was indeed bitter to look on so many thousands, and to know scarcely a single follower of Christ among them all, and when one was found who professed religion, and appeared to be its attached adherent, how crushing was it to see him falling back! He mentioned the cases of one or two individuals in respect to whom they had been much disappointed. Notwithstanding, they had had a good deal to encourage them, particularly during last winter. Formerly he had been busily engaged in acquiring the languages, and he had often felt that he was doing little spiritual work. Last winter he had had for his companion a young man who came from Beyrout, and who was very valuable on account of the number of languages with which he was acquainted. Between them they had nearly all the languages spoken in the country, including Arabic, Turkish, Greek, Italian, French, German, &c. This young man was an experienced and indefatigable colporteur, and they had had many happy hours

together, going through the streets conversing with people, and distributing tracts in great numbers, in different languages. The demand for Bibles was likewise very large, and several had been sold among the Jews. They did not, however, confine their labours to that class, but availed themselves of every opportunity that offered itself for doing good. Among the sailors in port a good many Bibles were sold. The Swedish sailors had bought great numbers, and among the Italian sailors, who were a particularly interesting class, he had seen five or six copies sold within as many minutes. Some of them had remarked, 'We dare not take these to our country.' An American colporteur had disposed of about 100 copies of the Scriptures to the crew of an

Austrian man-of-war. When the chaplain found it out he forbade the men to read them, but (as the boatswain afterwards mentioned) they used to conceal themselves in the bow of the vessel and there peruse the Word of God. By these means some little seed had been left behind. At present the surface seemed dry and barren enough, but the seed had been sown, and he urged them to pray earnestly that the Spirit of God might water the seed, and cause it to spring forth and bear fruit to His praise and glory.

At the conclusion of the address, prayer was offered up by the Rev. Dr David Brown of Free St James' Church. The meeting was terminated by the Chairman pronouncing the benediction.

FOREIGN.

ALEXANDRIA.

5th September, 1856.

MY DEAR SIR,—I know that many of the friends are every month looking into the *Friend of Israel* to see if there is a letter from Alexandria, to learn what their missionaries are doing. I wish I could give favourable accounts of souls having been turned from darkness to light, and from the power of sin and Satan to the merciful Saviour, the Lord Jesus Christ. Alas! I can give no such accounts. I have daily intercourse with the Jews, and not only with the Jews, but with the Gentiles also. I sow the seed wherever I can find soil for it, but there are no hearts of which I know like the 'good soil,' but the word falleth by the wayside, and 'Satan taketh away the word that was sown in their hearts.' With some of the Jews I have had conversation, day after day, for a long time, proving to them, out of Moses and the Prophets, that Jesus is the Messiah; showing them the depravity of their hearts, warning them against the neglecting of Christ's salvation, against despising the mercy of God towards condemned sinners, entreating them to flee for refuge from the wrath to come, to Christ, the only hope for sinners. Ah, how many have been my reasonings with them, how solemn my entreaties, how earnest my prayers on their behalf! Of Mohammedans I can say but less still; few of them will reason about religion; some of them will agree, but with a phlegmatic indifference about what one is saying to them of Christ and his truth, they will agree, either for courtesy, for fear, or for worldly interest's sake. The multitude of Christians here are still more to be deplored; they have the truth, but few of them know the power of the truth, and the most of them do not believe the truth. The Roman Catholics and the Greeks are, as it were, bound by the lying system of

their priests, and so are the Maronites and the Copts. But the English are in a more deplorable state, considering that many of them have been brought up by Christian parents, and under a Christian ministry. Many of them never enter the church; and many of those who do go, go for respectability's sake, because it is a government church, and has a government chaplain; but, on the whole, the Protestant population here seem to be satisfied—some with the Christian name and form, but the most with the name only. How distressing it is to see on Sabbath, when some go the church, a great number of English standing together, not far from it, smoking their cigars, laughing and joking, or taking their refreshments in the coffee-house! Satan certainly has one of his firmest strongholds in Alexandria, and even seeks to lay hold of many whom commerce brings here for a season. There are no less than fifty English vessels now in the harbour. Each vessel has a captain, and, on the average, a crew of twelve. Now, of all this vast number, there are seldom more than three or four of them in the church. Though their excuse generally is, that the prayers are not read well, and that from the sermons they get no good, you know, that shortly after my return here, we re-opened a service in my house, and notwithstanding that my house is situated where they land with their boats, and Mr Brown's peculiar exertions among them, we could not get them to come, and consequently we gave up the service again.

The indifferent state of the people here was bad enough when I came here; but it is now ten times worse, owing to the increase of commerce and population, merchants, great and small, by whom a certain degree of civilisation is introduced, but without either moral or Christian principles; and their competition

THE FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

JEWISH MISSION.

FEMALE JEWISH CONVERT—COURSE OF INSTRUCTION.

THE Rev. Mr. GRAHAM, Missionary at Bonn of the Presbyterian Church in Ireland, writes as follows to the Rev. D. Hamilton, of the course which he pursued in instructing Emma Ungar in the principles of the Gospel, and of her receiving the truth.

MY DEAR BROTHER—I have already stated somewhat fully the tumults and distractions of Miss Ungar's mind, when she found a safe retreat and a home in my family; and now I shall, in this letter, give you an idea of our intercourse together until the day of her baptism.

1. The *motives* which brought her to me were not those of deep conviction of sin, or fear of a future judgment, or even longing after the love of God and the Saviour. Such desires may be often found among Christians who are educated under the light of the Gospel, and whose conscience is exercised more or less in the things of God. The Jewish heart, on the contrary, is not mollified by the dewy influences of grace, and the thousand influences which surround the name of Jesus. It is not even the simple natural heart which is enmity against God, but it is nature *burdened* by the unbelief of ages, and burdened by mountains of iniquity, under which it heaves and struggles fearfully. In such circumstances nothing but the direct and miraculous power of God can all at once fill the soul with the love of God, and the hope of life, and the longings after Divine and unchangeable communion with God. I say not that this is not sometimes the case, but among the Jews it is certainly rare, and I have never met one single example of it. Miss Ungar came with quite different motives and feelings, and I respected her all the more that she never attempted either to colour or conceal them. She had no religion, and she found she needed one; her heart was empty, and she had a dark, wild, half-unconscious longing for something to fill it; she was miserable, deeply, intensely miserable, and she longed for relief and deliverance from it, though a sense of her lost and hopeless condition by nature did not enter into her conceptions, nor had she ever poignant feelings of repentance over sin; even after she had been partially instructed, she seemed unaffected by the terrors of hell and the avenging judgments of God, though she often wept while I was describing the coming of the Son of God, and the dying love of Cavalry. Love was what she needed, and here it was, and found, when she least expected it, in the Cross of Christ. Her father's fortunes were ruined by his political sentiments, and her wealthy relatives scowled upon her because of her Christian tendencies. In these circumstances, and without a single friend on earth, she came to me. From all this you must arrive at her motives in the best way you can.

2. Like most of the Jews, she showed a right good *capacity*, and in a very short time she was able to comprehend the doctrines of Christianity as fully as most Christians. Indeed, I have never found what you would call a *stupid Jew*; as to mental qualities, they are inferior to no nation on the earth, and their dispersion among the Gentiles has sharpened and enlarged their faculties very much. I found Emma Ungar, therefore, not only an apt but a most intelligent scholar.

3. The great *difficulties* which met us at the outset were the Trinity and the Incarnation of the Son of God, which must always be difficulties to minds that have not a full confidence that the Bible is the Word of God, which was the case with Emma Ungar, as it is with many of the modern Jews. These doctrines being embodied in the formulas of the Papacy, the Jews look upon them as being necessarily connected with idolatry, the worship of images, and the adoration of the Virgin Mary. She said to me freely, the second time we met, 'I know the Papists are idolaters; they deny the Divine unity, worship images and the Virgin Mary, and believe that God became man and died in Jerusalem. I hope you believe none of these things?' These doctrines, therefore, intellectually considered, were the greatest stumbling-blocks that lay in our way; but in a moral sense, we had a far greater difficulty to deal with, and that was, the want of a perception of the *nature and evil of sin*. This is, indeed, the great difficulty everywhere, and reason cannot remove it.

4. My *mode of teaching* was the following:—I began first with some of the simple prophecies of the Old Testament, showing their fulfilment in the New. This had a powerful effect in many ways. It confirmed her respect for the *Scriptures*, inasmuch as it showed the wisdom and foreknowledge of God in them; it opened up her mind to receive the doctrines of the New Testament, for it connected it in the closest manner with the Old, and, finally, it enlarged her views of the character and attributes of God. It was in expounding the glorious 'Emanuel prophecy' (Isa. vi.), that I saw the first gleam of light dawning in her mind. From this prophecy I established the following facts:—1. That the Messiah is the Lord of the heavenly temple (Isa. vi. 2, 3, com. John xii. 41). 2. That He is *God and man* (Isa. ix. 6). 3. That He was to be born miraculously of a Jewish virgin (Isa. vii. 14). When these three facts were expounded, she cried out in astonishment, 'Light begins to break upon my mind; the incarnation and divinity of the Messiah may not be so irrational as I imagined.' Then followed such dialogues as the following:—Do then the Jewish Scriptures teach the divinity of the Messiah? They do, very clearly, and this 'Emanuel prophecy' is the fullest proof of it. But why was it necessary that He should be God? That He might be a full and sufficient saviour; if He were not God, we would be trusting on a creature, which is expressly forbidden. But why did he become man? I answered, that He might be a proper *mediator*, able to sympathise both with God and man. But why had he no human father? Because He must be holy and undefiled; all that is born of the flesh is flesh; and if Jesus had not been miraculously born, he must have been sinful and corrupt, as we are. By this mode of incarnation the following principles were established:—1. He fulfilled the ancient prophecy that He should be the woman's seed and the Virgin's son. 2. He is perfect man, and yet a perfectly *holy man*, without any stain from our hereditary depravity. It was after many such conversations as these that her doubts gradually disappeared, and she saw the true glory and beauty of the person of the Redeemer. This was the turning point. The incarnation once really seen, the glorious doctrines of *grace* naturally flow from it. And now she could begin to see the evil of sin, for it required *such* a Saviour; she saw the love of God, for He had given *such* a gift; now the whole system of redemption appeared not only reasonable but necessary and Scriptural, for it seemed to satisfy the wants and necessities of the human race. Then, after this prophetic course was ended, I led her to the Epistle to the Ephesians, in order to give her a clear view of the Mediator, and His Church, which form the principal theme in that charming epistle, and, finally, I led her fully and formally through the Heidelberg Catechism, that she might have a connected view of the Calvinistic system, and be

able to give a reason of the hope that was in her, when attacked by the enemies of the faith.

5. Finally, you can readily believe, dear brother, that all this system of teaching was subordinate to another system, far more important, going on at the same time—namely, the influence of mind over mind, of grace over nature, of the Holy Spirit of God in softening, opening, and tranquillizing her heart. I believe she is a child of God, or I would not have baptized her, and I number her among the precious jewels of my crown in the day of the Lord Jesus (1 Thess. ii. 19). She was led, and could be led only by love. I have often thought of Lydia, whose heart the Lord opened, as I saw the eye brighten and the tears roll down her pale but lovely face, while listening to the tale of redeeming love. Her affection for me is very great, and I look upon her as if she were my daughter. May God preserve her unto His heavenly kingdom!

O lovely child, thou child of faith,
By love Almighty won,
To an inheritance divine,
Through God's eternal Son.

O dost thou feel, my darling child,
His grace so full and free?
His dying love, so sweet and mild,
His dying love for thee?

I told thee of His bleeding Cross,
That fount of endless grace;
And as I spoke the tender tears
Stole down thy placid face.

He won thy heart, and He will fill
That temple with His love;
Blest earnest this, while here below,
Of perfect bliss above.

Farewell, farewell, my daughter dear,
The child of many a prayer;
Commit thyself, when far from me,
To Jesus' guardian care.

Missionary Herald.

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY
FOR THE CONVERSION OF ISRAEL.

Date. 1856.	Place.	Nature of Service.	Speakers.
Sept. 7.	Liverpool Mount Pleasant (U. P. Church),.....	Sermon, ...	Rev. R. Grant Brown.
" 7.	Portobello (U. P. Ch.), ...	" ...	Mr Salkinson.
" 10.	Glasgow Relig. Inst. Rooms,	Prayer Meeting,	Rev. Dr Robson presided.
" 10.	Do. do.	Fem. Aux. Quar. Meeting.	
" 14.	Avonbridge (U. P. Church),	Sermon, ...	Mr Salkinson.
" 14.	Linlithgow (West U. P. Ch.),	" ...	"
" 14.	Bathgate (U. P. Church),.....	" ...	"
" 21.	Aberlady (U. P. Church), ...	" ...	Mr Salkinson.
" 21.	Fraserburgh (Cong. Church),	" ...	Rev. R. Grant Brown.
" 21.	Stuartfield (U. P. Church), ...	" ...	Rev. Thomas Henderson.

Date. 1856.	Place.	Nature of Service.	Speakers.
" 21. Stuartfield (Cong. Church), ...		Sermon ...	Rev. Thomas Henderson.
" 26. Banff (U. P. Church), ...		" ...	Rev. James Frame, Peterhead.
" 26. Banff (Cong. Church), ...		" ...	" "
" 28. Craigdam (U. P. Church), ...		" ...	Rev. John Miller, Laverury.
" 28. Elgin, ...	Aux. Ann. Sermon,	Rev. R. Grant Brown.	
" 28. Helensburgh (Cong. Church),	Sermon, ...	Mr Salkinson.	
" 28. Helensburgh (U. P. Church),	" ...	"	
" 28. Huntly (Cong. Church), ...	" ...	Rev. Thos. Henderson.	
" 28. Huntly (U. P. Church), ...	" ...	"	
" 28. Inverury (Cong. Church), ...	" ...	Rev. Wm. Turner, Craigdam.	
" 28. Peterhead (U. P. Church), ...	" ...	Rev. Geo. Hutton, Linlithgow.	
" 28. Peterhead (Cong. Church), ...	" ...	"	
" 28. Tough (U. P. Church), ...	" ...	Rev. R. Troup, A.M., Huntly.	
" 30. Elgin, ...	Aux. Ann. Meeting.		

PAISLEY AUXILIARY.

ANNIVERSARY SERVICES.

ON Sabbath, 12th Oct., sermons were preached at Paisley in the Reformed Presbyterian Church, Free High Church, Canal Street, Abbey Close, and Thread Street United Presbyterian Churches, Gilmore Street Congregational Chapel, and Storie Street Baptist Chapel, by the Rev. Dr Bates, and the Rev. Messrs R. Grant Brown, Isaac Salkinson, and Thomas Henderson. On the following evening the

ANNUAL MEETING

was held in Abbey Close United Presbyterian Church, the Rev. Dr Baird, president of the Association, occupied the chair.

After prayer by the Rev. A. Henderson, the Chairman spoke as follows:—

MY FRIENDS—I do not need to apprise you that the object of your assembling this evening is connected with the conversion of Israel, and, I dare say, there is no one here disposed to call in question the importance of the object. We need, however, to have our minds stirred up, by way of remembrance, and stimulated to take a more active and generous interest in this good work.

It is possible, too, you may meet with those in your different walks who do not estimate very highly the importance of this object, or see the necessity of making the conversion of Israel the object of special effort. They seem to forget the special covenant into which God entered with that people—the important place which they once occupied in the administrations of Providence and grace, that notwithstanding their great crime, and consequent rejection, they are still beloved for the fathers' sakes, and that purposes of benevolence and mercy to the world are yet to be accomplished by them. 'If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? If the fall of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?'¹

There are many professing Christians, how-

ever, who seem to have sunk into a kind of apathy or despair with regard to the conversion of the Jewish people, in consequence of their long continued and apparently unconquerable unbelief. Now, I do not deny, it is very cheering to hear of the rapid progress of enlightenment and conversion among those in whose behalf the benevolent efforts of the Christian church are being put forth—but I do protest against the idea, which seems to have got a lodgement in some minds, that success is the rule of duty; and I hold, that if not one case of conversion, either among heathens or Jews, had taken place in consequence of all the efforts of the last half century, the rule of duty would have been as clear as it now is, and the obligations it imposes as imperative. It is the command of the Saviour to go forth and teach all nations which forms the rule of duty, and nothing less than the blotting out of that command, by the same authority by which it was enjoined, can relieve us from the obligation which it involves.

'The times and seasons' God has put in his power, and he is sometimes pleased in this way, as well as others, to try the faith and patience of his people. You know that the Moravian Society in Greenland, the London Society in the Islands of the Southern Ocean, the Baptist Society in India, had to struggle on amidst a lonely night of darkness, a scene of barrenness and desolation. Yet the morning rose, as a morning without clouds, and they who had sown in tears returned in joy, bringing their sheaves with them.

It is worthy of recollection, that when the directors of the London Society had deliberated about the propriety of withdrawing their missionaries, and appointing them to some more promising field of labour, the determination to which they seemed about to come, was resisted by the earnestness and zeal of the venerable Wilks, who said, that rather than abandon the mission, he would beg for it through London from door to door—and

at that very moment it turned out that the ship was on her way which brought the glad news that idolatry had fallen in Atahisla, and loaded with the idols which had been the object of the adoration of its inhabitants.

I am far from thinking the Jewish mission has been barren of results. Think of the numbers who have been turned to the Lord, the rare talents of not a few, honouring the ministry with which they are invested, and the chairs of philosophy and theology which, especially in the German universities, they so worthily fill. Think of a Neander, a host in himself, turning the tide of infidelity and rationalism, and giving a powerful and blessed impulse to Evangelical religion, and we shall have reason to say, What has God wrought? This also cometh forth from the Lord of hosts, wonderful in counsel and exalted in working.

The CHAIRMAN then called upon the Rev. G. C. Hutton, secretary, to read the Annual Report. We give the following extracts:—‘The Auxiliary has closed the second year of its nominal existence, and is now acquiring some degree of organisation. The interest of the Christian public in the cause of Jewish missions, there is reason to believe, is steadily increasing; and although difficulty has been found in obtaining local committeemen both willing and able to attend meetings and undertake the work of distributing the publications of the parent society, and procuring contributions to the funds, a beginning has been made during the last half year which gives promise of success. Our laborious treasurer, to whom the society owes a debt of gratitude, for his persevering and nearly solitary labours on their behalf for so long a period, now finds himself surrounded in the committee by a number of willing coadjutors, who, it may be confidently expected, will become, in their respective congregations, important auxiliaries to the cause. Several meetings of the committee have been held during the past six months. It has been agreed that a regular supply of *The Friend of Israel* be ordered by the Auxiliary for distribution among ministers, subscribers, and friends. These the members of committee in the respective congregations will undertake to deliver, or cause to be delivered; and it has been suggested, that in all the churches young ladies might be found to whom this simple monthly duty would be a labour of love. By the circulation of this interesting record of Jewish missions among the members of congregations great advantage has arisen in other parts of the country, and may be looked for among ourselves.’ Referring to the *Anniversary Sermons*, the Report states:—‘The result of these services, which have been highly ap-

preciated, will be to stimulate the growing interest of the friends of Israel, awaken the interest, it may be, of some who have treated the claims of God’s ancient people with coldness, if not with contempt, and excite the liberality of all. The immediate pecuniary result of these sermons is not indeed large, chiefly in consequence of the inability of several of the churches to collect for the society. In some of these, annual collections of importance fell to be made, and it was judged inexpedient to propose another present effort. In these cases, however, another opportunity will no doubt be given of assisting the funds of the parent society, either by an appointed collection on an early day, or the allocation of some portion of missionary funds. Irrespective, however, of these collections, it has been also resolved by the committee to avail themselves of the interest awakened by the services of yesterday and meeting of to-night, to call upon the friends of missions in their respective congregations, or otherwise known to them, in the course of the week.’ The Report then refers to arrangements now being made for a short series of lectures, to be delivered during the winter months, in connection with the Auxiliary; and proceeds:—‘It may not be out of place to allude to THE EDUCATIONAL EFFORTS which have been originated of late months, with the view of aiding the more directly evangelistic operations of the society’s agents at Alexandria. In our own locality a Ladies’ Association, for promoting the education of Jewish females in that important country, has been formed, which has already sent out a highly-qualified young lady as their agent. A committee of gentlemen in Edinburgh and Glasgow have resolved to a school for boys, and have secured as their agent an accomplished student of theology, experienced in tuition, who is about to depart for Alexandria. These measures are important as experiments, and, so far as can be foreseen, hopeful in their character.

‘The MEMBERS OF COMMITTEE to be proposed for election or re-election, consist of those either whose promise of co-operation has been secured, or whose known sympathy with the cause of Christian missions, and the special claims of Israel, render them desirable auxiliaries; the addition also to the list, of two Vice-Presidents, whose tried goodwill and public Christian spirit it is believed will at once relieve our esteemed President from an undue tax upon his time, and contribute to the vigour of the Committee’s operations by their regular counsel and attendance at business meetings.

‘Your Committee are most anxious to enjoy, at their more important meetings, the

occasional presence and countenance of the various ministers, especially while the auxiliary is yet but young, as well as their co-operation and good word in the pulpit. They believe that such attendance, when practicable, would not only gratify and stimulate the other members, but would operate beneficially on the congregations, and tend towards an enlivening of the common zeal.

‘Although it is evident that, as an Auxiliary, we cannot boast of our zeal or success in the cause of the parent society, we trust there is in us a little strength. And the Committee are not without hope that they may be the means of developing more fully the latent sympathy of the Christian public in this quarter, in behalf of that people whose history is identified with the most important dispensation of God to man, *who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.*’

The Rev. A. HENDERSON began by advertising to the prejudice existing in many quarters against missions to the Jews. This arose from the belief that the success of Jewish missions had been comparatively small; and from the fact that many who said they were Jews, in the best sense of the term, were not, but were of the synagogue of Satan. This prejudice, he was happy to think, was disappearing. The more we looked at the subject the more we would feel the claims of the Jews upon our Christian sympathy. The gospel is for them as for others; it is equally needed by them; it is equally adapted to them. It is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. *They*, however, have special claims. If we think of the *past*, then gratitude must stir us up to repay our obligations to them—‘Salvation is of the Jews.’ Of them, as concerning the flesh, Christ came. The first preachers of the cross were Jews. If we look to the *present*, pity should move us to help them. They have the Old Testament Scriptures in their hands, but their minds are blinded so that they do not see. They continue to reject Him of whom Moses in the law and the prophets did write. Their responsibility is great, and their guilt therefore is great; and we should put forth the more earnest endeavours that they may be brought to see that Jesus is the Christ. If we think of the *future*, hope should induce us to seek their conversion. That conversion is promised; and when they are converted, the richest blessings will accrue to the world.

Mr Henderson then adverted to the fact,

that numerous societies had been formed in different parts of the world, whose object was the conversion of the Jews, and concluded by moving the adoption of the report, which was seconded by the Rev. Isaac Sal-kinson, and carried.

The Rev. G. CLAZY then moved ‘*That this meeting, recognizing the obligation to seek the propagation of the Gospel of Christ amongst the seed of Abraham, resolve to continue their support to this Society.*’—Mr Clazy, in supporting briefly his motion, said,—That with respect to all, whatever be the region of the earth in which they dwell, or the place they hold in the history of the world, we are bound to convey to them the blessings of salvation. The gospel has been given to us indeed for ourselves, but not for ourselves exclusively. It has been given to us, not as a *right* which we may selfishly monopolize for our individual advantage, but as a *trust* which we are under obligation to make, in all its integrity, over to those who are ignorant of its blessings. Still there are *special* obligations resting on us to proclaim the glad tidings of salvation to the *seed of Abraham*. We are their debtors; to them we owe the eminent privileges which distinguish us as a nation, and shape our character and hopes as individuals. To their instrumentality we are indebted for that sacred volume which leads us back to the origin of the world, and points us forward to its close, which reveals to us the character and purposes of God, the condition and destiny of man, and the way of eternal life. To them we owe those shining examples of warm piety, of strong faith, of lofty patriotism, of ardent self-sacrificing zeal in the cause of God and of right, which have inspired and directed the efforts of thousands whose record is now on high. To them above all, we owe that Saviour Friend, who died that we might live; for Jesus Christ was a Jew, sprung from the stock of Israel. ‘Whose are the fathers, and of whom as concerning the flesh Christ came.’

Surely then the debtors of the Jews we are; and should we not seek to requite them by making them partakers of the peerless benefits they have transmitted to us? But some cold ungenerous spirit may be ready to say—we owe the Jews nothing for the gospel privileges we enjoy. They were not voluntary agents in the transmission of them; they were mere passive instruments in the hands of a gracious God, and we are no more indebted to them for these privileges than we are to the winds for the produce of other skies which they waft to our shores.

Now this bespeaks a lack of right feeling, and runs counter to our usual way of thinking and acting in other parallel cases.

To the Greeks we owe the rudiments of those arts and sciences which have been so conducive to our progress as a people, and those precious remains of polite literature which have refined the taste and moulded the style of our most approved writers. To the Romans we are indebted to a large extent for our ideas of order and government. Our public laws and our principles of legislation, which have contributed so much to the personal security we enjoy, and the national greatness we have attained, are little else than a transcript from the civil code of ancient Rome. But neither the Greeks nor the Romans *designed* to convey to us those advantages. They have become to us valuable benefactors, without their own choice or concurrence. Yet who among us on that account would deny our obligations to these nations? Do we not feel a heightened interest in their present struggles for freedom, not merely from a remembrance of their former greatness, but from a consciousness of the lasting benefits we owe them? Though the Jews then were admitted to be the mere passive instruments of those spiritual blessings we enjoy, do not the unperverted instincts of our nature teach us that we owe to them a deep debt of gratitude, and that we are bound to pay that debt, if possible, to their descendants?

But we deny that they were wholly passive in transmitting to us the rich inheritance of gospel privileges we possess. Many of the fathers of the ancient covenant knew that they were the channels of precious blessing to the world, and exulted at the thought of being so. Their poetic measures never reach a loftier strain than when they sing of the communication of the gospel to the nations, and of the ingathering of the outcast Gentiles to the fold of God. And when redemption was actually accomplished, by the advent of Messiah, was it not by the voluntary self-sacrificing labours of *Jews* that the gospel was then proclaimed amongst the nations, perhaps amongst us? Some of the race of Abraham may, for aught we know, have extended their evangelistic travels to this remote isle of the sea. Some of the ancestors of those in whose behalf we are now met, may have first planted in our rude soil the seed of that tree of gospel truth and liberty, under whose grateful shade we are now peacefully reclining. But for them, directly or indirectly, not as undesigning instruments, but as large-hearted intentional agents, we might still have been the devotees of some hideous superstition, living without peace, and dying without hope. Shall we not, then, feel the stirrings of gratitude towards that ancient

people through whom we have received such signal favours? Their debtors verily we are, in every aspect in which we can view our relations with them. In mediæval times our rulers were often constrained to have recourse to the coffers of the sons of Israel for relief, amid the financial difficulties of the nation. Should we not then return the favour by dispensing to them with unstinted hand the true riches, the durable riches of righteousness? Many a time in this land have the Jews been scorned and buffeted, denied every civil immunity, and consigned to the gloomy recesses of the dungeon. Should we not then endeavour to compensate them for such wrongs, by introducing them to the liberty wherewith Christ makes his people free, and conferring upon them the honours and privileges of the heavenly citizenship? And, besides the service that the people of Israel have done us in times past, there are services that we yet expect from them. With them is bound up the hope of the nations. Upon their conversion depends the evangelization of the world. 'If the diminishing of them be the riches of the Gentiles, how much more their fulness? If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?' As we wish, then, to see the Church of the Redeemer reach its appointed limits; as we wish to see the human race elevated from its long degradation, and blessed with the privileges of Christ's gospel, let us earnestly strive to effect the conversion of Israel—and, while we strive, let us pray that according to the ancient prediction, 'The deliverer may come out of Zion and turn away ungodliness from *Jacob*.'

The Rev. R. G. BROWN, one of the agents of the society from Alexandria, Egypt, gave an interesting account of his travels in various parts of Europe and the East, of the state of Alexandria, and the position of the mission there. He was listened to with deep interest.

The Rev. D. WALLACE then moved, '*That the past success of Jewish Missions, the present state of the Jewish mind, and the openings in various parts of the world, afford special encouragement to the prosecution of Jewish missions.*' This was supported by the speaker in an animated and forcible address, and carried by acclamation.

The Rev. T. HENDERSON, Glasgow, proposed the office-bearers for the ensuing year. The motion was agreed to, after which the Chairman closed the meeting by pronouncing the benediction.

FOREIGN.

ALGIERS.

EXTRACT LETTER FROM THE REV.

B. WEISS.

The Lord has been pleased to show me his sovereign will regarding his work in this station, in most interesting events.

WORDS OF A DYING BELIEVER.—It is now upwards of four months ago since I made the acquaintance of an old Frenchman, named T—, the father of a rich merchant in this city, and found both him and his wife (aged 74) earnest and decided Evangelical Christians, built upon the precious corner-stone laid in Zion, and waiting patiently and hopefully for 'the house not built with hands, eternal in the heavens,' after the dissolution of their earthly tabernacles, which they felt to be at hand. As soon as we knew each other in Christ, we resolved to have a prayer meeting every Sabbath afternoon in his house, (as the infirmities of his body prevented him from leaving his room), these meetings were soon joined by the few individuals whom we knew as those who eagerly seek the way of life, and we enjoyed for several Sabbath days refreshing and delightful hours. One Sabbath, as I entered the room where he usually awaited my arrival, I found his wife, his son, and daughter-in-law, with tears in their eyes, and silent grief staring from their faces, and running towards me they said, 'O Mr W., grand-papa is very ill, and is very impatient to see you, for as often as he awakens from his lethargy he asks, 'Is it three o'clock? Is Mr W. here?' As I entered the bed-room he opened his eyes, saluted me, and shook hands with great joy, saying he was exceedingly glad to see me. When, according to his request, he was set up in his bed, he took my hand again, and, in the presence of some of our friends, his wife and children, he thus proceeded:—'Dear brother, when in God's providence, and at the invitation of this my son, I left France for Algiers, the greatest loss caused unto me by that change was the sweet Christian communion which I there enjoyed with some of the redeemed children of the Lord, who, like myself, left Sodom, (Rome) and endeavoured to adore God in spirit and in truth, and to keep ourselves far from the apostasy and infidelity of this wicked generation. During my residence here, I was entirely isolated; finding that I could not conscientiously join the national church here, growing infirmities, and the rapid swelling of my limbs, indicated unto me that my time was short, that my Master and Saviour will soon call me home. It was then that more than ever I began to feel my loneliness, it was then that I began to pray earnestly to the Lord, entreating him continually to send me

at least one of his servants, one of his enlightened redeemed ones, with whom I could talk over my spiritual history, look over my accounts, pray and meditate together, and thus be aided in preparing for my fast approaching voyage. Greatly astonished I was to see my prayers answered, and my last wish attained in you! 'Now, dear brother, the Lord has sent you to me as an answer to my prayers; to no man in my life have I related, as I did to you, all my history since the happy period of my conversion, as also all the sores which did, and do still, oppress my heart,' (the unconverted state of his son, and that of his daughter, that lives at Medeah), 'I found much consolation and refreshment in your company, in your explanation of the Scriptures at our meetings, in your conversation and prayers. Now there remains nothing for me to desire but that you would kindly give me as much as possible of your time during my last days, which cannot be many; assist me by your prayers in preparing for going home, and speak unto me of the beloved Saviour when I am no more able to speak; for I shall hear his name with great joy unto the last moment of my stay in the clay.' This is only part of his affecting address, which lasted nearly an hour, and which was his last effort; for after that he could only speak for five or six minutes at a time. On Monday and Tuesday many neighbours came to visit him, (mostly Romanists, but who respected his exemplary life,) unto whom he spoke boldly of Christ, giving warnings unto every one of them to begin seriously to seek the salvation of their souls. Thus he continued during three days, and I hope that, like Samson, he killed more Philistines when dying than when living. During these days we had several short conversations, when he often repeated, 'Mr W. I beg you to preach the gospel unto perishing French nominal Christians, and when, by the grace and blessing of God, you have gathered a small flock of earnest Gentile believers, they will aid you by example, prayer, and effort, in your special work among the Jews.' On Thursday he ceased speaking, but when, according to his request, I whispered into his ears a word of consolation, encouragement, or even warning, he lifted his eyes towards heaven, and a smile of sure hope expressed the peace of his soul. He suffered awfully, but never complained. On Saturday morning, when he awakened from a sort of slumber, he stretched out both his hands, and after great effort, exclaimed, 'Lord Jesus, take up my soul.' He made no motion afterwards, and a few hours later his sanctified soul took her flight towards heaven, to meet him who

bought her and washed her with his innocent blood. How deeply I feel this bereavement in a place like this; and, under the circumstances in which I am called to labour here, may well be imagined—nor is the loss less felt because of the shortness of our acquaintance. In connection with the above I have only to add, that a few days after his death, his daughter, not knowing anything (as her husband concealed from her her father's death,) came here by the recommendations of the medical men of Medeah. She is in the last stages of consumption, and has not many days to remain among the living. The consolation of the old widow is to see her son, his wife, but especially the sick daughter, taking great interest in my visits to the house, and attending me always with such eagerness, that it is to be hoped, that through the blessing of God they will be brought to Christ. During my address in the house on last Sabbath afternoon, the latter was moved to tears, and uttered afterwards words of repentance.

GERMAN AND FRENCH SERVICES.—Having fixed upon two weekly services, the one on Monday evening in German, and the other on Thursday evening in French, and having begun both (six weeks ago) with a few old friends, the wonder is that while the German stands still as to number, the French audience so regularly increases, that my study will likely soon prove too small to contain them. Among the regular attendants are two French Roman Catholics, the one is the husband of one of my German friends, gradually brought to the light—the other only recently decided entirely to abandon Romish darkness; he suffers great opposition from his wife, who, whilst listening patiently when he reads the Bible, (which I gave him) would burn it if he did not keep it under lock, and becomes very furious after each visit of the priest; but he is strengthened from above, and we hope that light will soon prevail. Another regular attendant is a Spaniard, who, from tract to tract, got into the Bible, and so out of Rome. Never would I have imagined that there were here so many French that would listen so seriously to a simple, austere, and world-condemning Gospel as that which, by the grace of God, I was enabled to announce to two respectable audiences, from the texts, John iii. 3, and Gal. i. 10; and, indeed, in none of my other discourses, was self-deceit flattered or left unattacked—but humiliation by the law, and real conversation, are always connected with the reception of the tidings of great joy. It may be that curiosity to hear the Gospel of Christ boldly preached in primitive simplicity, in the midst of the idolatry, infidelity, and indifference of this place,

attracts some, but this is no matter to me, the word I preach has split many rocks, and it is now the same in power as it was eighteen centuries ago.

JOURNEY TO THE ATLAS MOUNTAINS.—A YOUNG JEWISH INQUIRER.—In the midst of this cheering occupation and abundant labour, I have by no means, and in no point, neglected my special mission to the lost sheep of the house of Israel. As I mentioned in my last letter, at the beginning of this month, I left my Gentile friends and the interesting weekly meetings, and went on a ten days' journey to the Atlas mountains, where there are the hot mineral sources, and where, too, many French Jews and Arabs resort for their health. Unfortunately the time did change after my arrival there, and many Jewish families left among others. But then I did all I could among those that still remained, and without distinction of religion, caste, or tribe, I called upon immortal souls to repent, and invited them to come unto Jesus, the Saviour of the world, and distributed tracts and portions of Scriptures among them. In the village of Rovigo (six miles distant from the hot sources,) I found, in going, a Jewish family, (grocers by trade,) and especially with one of the brothers, an intelligent young man, I spoke a while. On my return I found that young man exceedingly interesting. He repeatedly asked me if the religion of the British Christians was really and purely that of the New Testament? (which I left with him, and which he had read with great attention), if these Christians act up to the doctrines contained in the 5th, 6th, and 7th chapters of Matthew? if they have no idols? and all about their religious worship and customs. In addition to the members of that family there was also at the time a travelling Jewish physician, but the young man alone was the spokesman. I remained with them for nearly two hours, and left some additional tracts with them. He took my address, and said that as soon as he could come to Algiers he would call on me, and talk more about the matter which made such an impression upon him. On my return from that short journey, I found my Christian friends hungry and thirsty for our meetings for prayer and for the word of life; especially the bereaved family of my lamented friend seemed to have felt the most my short absence, and rejoiced the more at my coming back.

WANT OF MISSION PREMISES FELT.—Now the thing most evident is, that the time has fully arrived when we should have a mission house for ourselves in the centre of the town. Our house at Lagha was self-contained, but too far from the centre, and

for purposes like the present. At Rue de Coq, and where we live now, are many neighbours, while a self-contained house has now become an unavoidable necessity in every point of view. The difficulty is that self-contained houses in the centre of the town are so dear, and this was the reason that I never insisted upon it, as long as I could do without it, though it would always have been of great advantage. I have every reason to hope that many of the French speaking Jews I know will by and by come to our meetings, but, for that purpose, a change of residence is necessary. I shall also be able, after such a change, to alter the hour, which is now at eight o'clock in the evening, (an hour too late for the Jews,) and perhaps have two services in French, the one on the Lord's day afternoon, and the other on the Thursday afternoon.

ALEXANDRIA.

LETTER FROM THE REV. DR PHILIP.

MY DEAR SIR,—In a former letter I have referred to the great influx of strangers here, who have come from the Crimea since the cessation of the war. Among these were many Jews, some of whom had served in the British Foreign Legion, and others who had gone to the seat of war for traffic. Many of them have come here after their means were consumed at Constantinople, and, as is too often the case with the poor, they sought for the missionary, who is looked upon by many as a man sent from home to relieve poverty. Many such have been brought in contact with me of late, and whose circumstances gave ample opportunities to point out to them the Great Saviour and friend of sinners, and to give New Testaments and tracts to read. One of them was an interesting young man, who had married a young Jewess from Pesth. He himself had been in the London Jewish Institution, from whence he went to join the Polish Legion in the East. He had evidently received good instruction in the above institution, and I might almost say, that he was not far from the kingdom of God. He expressed himself very anxious to have still a course of instruction, and then to be baptized. But the first thing was to provide for himself and his wife, and he was ready to take any employment. The next time he came he brought his wife along with him, evidently a most respectable Jewess from Pesth, who was anxious to work along with her husband for their daily bread. As she could sew well, we promised her immediate employment, fixed a day for her commencing to work, but, strange to say, since that time they have not appeared again, nor have I been able hitherto to learn what has become of them; they may have gone to Cairo

or Jerusalem, as they once expressed their wish to do.

On Saturday, I had a visit of three young Jews; they had formerly come in contact with missionaries at Constantinople; they anxiously requested me to give them some tracts and New Testaments, which I gladly did, after having read and expounded to them at some length parts of the Gospels. One, a young Jew, a watchmaker by profession, has repeatedly visited me, and we had frequently interesting conversations together; the poor fellow has consumption, and I fear he will not be long here on earth. He has been my patient for some time; he is well acquainted with the New Testament, and I believe finds a certain degree of comfort in reading it. His state of health, and probable early removal from this world, gave me many an opportunity to entreat him to seek the one thing needful; he continually asks for tracts, which he reads, and from his conversations, I learn that he understands them well. He will leave this week for Cairo, as I recommended to him, where the balmy climate may contribute to prolong his life, and perhaps restore his health.

The Chief Rabbi I continue to visit regularly, and am received by him with the greatest friendship, and, at least professed, affection. When the Rev. Mr Stern passed here, we went there together, and found several Rabbis, with whom we had a long and interesting conversation about the state of the Jews, and about the Messiah. Last week I met no less than eight learned Jews with him, with whom I conversed about the differences in opinion between the Jews and Christians concerning the first appearance of Messiah. There was one among them, an old interesting Rabbi from Jerusalem, who spoke highly of all the missionaries there, saying, 'If the religion of Christ has done no more, it has made at least true friends of you towards us poor Jews;' from which I took an opportunity to demonstrate clearly the religion of Christ, and its effects. I expounded to them that Christ not only fed the hungry, &c., but also preached the Gospel of His kingdom, saying, 'That he who believed in Him should not perish, but have everlasting life.' The Chief Rabbi himself, who converses freely about Christ when I am alone with him, never joins the conversation carried on in his presence, and, when asked a question on such occasions, gives but a brief answer.

One young Syrian, a convert of the American mission in Damascus, comes every Sunday to me for prayer and Scripture reading. He is, I believe, a spiritually-minded young man, and now the only Syrian convert here.

About sixty English vessels have been in the harbour for some months. I availed myself of the opportunity to supply them with tracts, and have distributed more than 2000 among them, and several hundreds to Swedish and German sailors.

I have had a good deal to do during the sickly season with poor Jews, Mohammedans, and Syrians, and have treated no less than four hundred for different diseases during the last three months, and supplied them all gratis with medicines. I have done the same during the whole time that I have been here, and have treated no less than several thousands since that time; and of that great number, only three died who were under my care. I feel most grateful in being able to administer to their bodily ailments, whilst labouring principally for the salvation of their souls.

Upon the request of some of the Jews here, a Rabbi in Leghorn has lately opened a boarding-school for the education of young Jews from this. Several sons of native Jews left this place for Leghorn a few weeks ago; they pay £35 per annum. Some of them had waited until they saw that there was no hope more for our school.

The Jesuits become more and more active here. They are enlarging their buildings, in order to be able to take in a greater number of children than they have now in their schools; and for want of other schools here, they can boast now of having Jewish as well as Protestant, and a few children of respectable Mohammedan parents, and I am sorry to say, they have also now some respectable English children.

The want of Mr and Mrs Brown's society we feel very much, as our other society here is very limited, or rather only of a formal nature, as the men here, in their mercantile callings, are too much engaged; and even the few souls here whose sympathy I know we have, have no time to spare to give us much of their society during the week, and on Sabbath we can still less count upon them to spend a few hours with us in devotional exercises, as they are either kept busy by the mail, or, also, it would not be considered respectable to go to a private place of worship where there is an Episcopal Church.

I am sorry to say that we have not been able as yet to commence Miss Pringle's girls' school. It is entirely on account of the great difficulty in finding a house or room for the

purpose; and our own house is too far for the parents to send their children. That such a difficulty should occur in a large city like this, friends at home can scarcely believe, but such is the case. Alexandria has become crowded with inhabitants since the cessation of the war, and every habitable place in the town is filled; yea, I know places where there are twenty Frenchmen together in one room. The rents are not only rising, but they are become three and fourfold, and even at very high rents, no dwelling can be had without paying first a high quit-rent to those who live in it. The man who has taken Mr Brown's house, got £10 quit-rent for leaving a very small flat. A friend of ours was lately seeking a house; he found a flat, of which the rent was £100, but those who live in it would not give up the house except they got £100 quit-rent. The same gentleman took afterwards a small flat for £60 per annum, but, before he could get the keys, he had to pay £20 quit-rent. A lady, occupying a few apartments between two hotels, has the offer of £360 quit-rent, but she will not go out of her rooms except she gets double that sum, though her rent is only £45 per annum. Such is the state of things here, and from these facts our friends at home, especially the ladies in Paisley, will see the obstacles which hitherto have prevented the opening of Miss Pringle's school; and also the directors will learn from these facts, that it is almost impossible for the present to find any premises whatever for a mission-house. We have employed every possible means; have promised good rewards, if a house could be found. Our friends in the house of Messrs Tod & Rathbone have kindly aided us; and even their broker, who is better acquainted with Alexandria, says, after having been seeking for some weeks, 'There is neither a house nor a habitable hole in Alexandria to be had for any rent.' Whilst not ceasing to be on the alert, we must exercise our patience and faith; perhaps these dark clouds may pass by ere long, and a bright sunshine may yet enlighten and enliven the dead state of those around us here. Perhaps the Lord is trying us; let us wait, and watch and pray, and Egypt, with all its Jews, will yet be permitted to lift up its head, when the redemption of Christ shall draw nigh, when the desert shall blossom, rejoice, and be glad.

Yours very truly,

4th Oct., 1856.

H. PHILIP.

GENERAL INTELLIGENCE.

PAISLEY.

EDUCATION AT ALEXANDRIA.

A social meeting of the members and friends of the *Ladies' Association for promoting the education of Jewish females in Alex-*

andria, was held in the Abbey Close United Presbyterian Hall, on the evening of Monday, 13th Oct., at six o'clock. The Rev. Dr Baird occupied the chair—supported by various ministers of the town; Rev. R. Grant Brown,

Alexandria; and Messrs Henderson and Sal-
 kinson of the Scottish Society for the Con-
 version of Israel. After tea, the chairman stated
 that they had met to hear from the Rev Mr
 Brown some account of the state of matters
 at Alexandria, as affecting more specially,
 the objects of the Ladies' Society. On being
 called upon, Mr Brown rose and communi-
 cated a variety of important and graphic
 details. After referring to the peculiar
 character of Alexandria as 'a meeting place
 of the nations,' its rapid growth and com-
 mercial consequence, he stated that, particu-
 larly since the extension of the town, it
 had become over populated by an influx of
 miscellaneous persons from the Crimea
 and elsewhere, that a great run upon the accom-
 modations of the city had taken place, render-

ing it difficult to obtain even a school-room.
 As yet Dr Philp and himself had been unable
 to find one suitable for the purposes of the
 Society, but these obstacles, he believed,
 would only be of temporary continuance,
 and meantime the Ladies had every reason
 for gratitude, in view of the admirable quali-
 ties of their agent, and her great zeal and
 success in the study of Arabic, a knowledge,
 of which was essential to the usefulness of a
 teacher or missionary in that part of the
 world. Other speeches followed, and a
 cordial vote of thanks was tendered to Mr
 Brown for his interesting and encouraging
 address. The meeting, which warmly sym-
 pathized in the sentiments expressed by the
 missionary, was closed at 8 o'clock.

MISCELLANEA.

AGRICULTURAL COLONIES.

There exists in the City of New York an
 association under the presidency of Sigis-
 mund Waterman, M.D., for the promotion
 of agriculture among Israelites in America.
 For the moment we have mislaid the printed
 constitution, which Dr W. had handed us;
 but we commend the project heartily to all
 disposed to engage in field labour, and we
 would refer them for the particulars to Dr
 Waterman, at No. 100, Forsyth-street. It
 is needless for us to repeat that we should
 be happy to see Israelites resorting to the
 tillage of the soil, in lieu of engaging so
 generally in trade of various kinds, educa-
 tion and labour being the best means to ele-
 vate the character of our or any nation. We
 hope that our friends will address us on this
 subject.—*Occident*.

TUSCANY.

We learn from a communication addressed
 to the 'Educatore Israelita,' that those
 Jews in Tuscany who practise the profession
 of the law are restricted to cases among
 their co-religionists. There are at present
 several eminent Jewish lawyers in the coun-
 try, whose talents are universally acknow-
 ledged, and of whose services Christians
 would willingly avail themselves did the law
 permit it. Such restrictions are truly dis-
 graceful, and betray a degree of religious
 intolerance which we hardly expected in
 comparatively liberal Tuscany.—*Jewish
 Chronicle*.

RUSSIA.

'Le Nord,' in publishing the imperial
 manifestoes issued at the coronation of the
 czar, states, 'The subjects of his majesty
 belonging to the Jewish creed have also
 the objects of generous clemency on

the part of the Emperor, who has deigned
 to free them from the special burdens that
 their recruitment hitherto imposed upon
 them.'

TURKEY.

The Pasha of Mostar has issued an address
 to the Christians and the Jews, enjoining
 them to observe the laws, and promising
 them the protection of the government,
 against any injury or prejudice they might
 suffer on the part of the Turks.—*Jewish
 Chronicle*.

AUSTRIA—JEW SOLDIERS.

According to recent statistical accounts,
 it appears that the number of Jews now
 serving in the Austrian army amounts to
 12,000. Among this number there are
 500 officers, surgeons with the rank of
 officers, and paymasters. A number of
 others have the rank of non-commissioned
 officers, from the fact that most of the
 Jewish persuasion can read and write. At
 all the grand fetes of their religion these
 men are exempt from duty, and allowed to
 attend their places of worship. Young
 Jews being no longer obliged to abjure the
 religion of their fathers in order to pass as
 officers, a number of them have entered the
 military schools, and are remarked for their
 diligent application to the various studies.—
Daily News.

It has been decided by the ministers of
 public instruction, and of the interior, that
 the Jews in Austria shall establish public
 schools for their children, and that at their
 own expense.—*Times*.

At the request of the clergy of a faubourg
 of Vienna, twelve foreign physicians, Israel-
 ites, attached to the hospital of this quarter,
 have been discharged.—*Archives Israélites*.

THE
FRIEND OF ISRAEL.

"AND SO ALL ISRAEL SHALL BE SAVED."

TO THE JEW FIRST.

THE Jew has claims on the compassion and zeal of the Christian church common to him and men of all nations. He is a man, a sinful perishing man, a man needing salvation, and to whom Christ's salvation is suited; he is our fellow-man, and one included certainly within the range of the great commandment—Preach the gospel to every creature. By whatever argument, therefore, drawn from the Saviour's commission, the worth of the soul, or the glory of salvation, you urge the church to missionary effort on behalf of any other tribe or people on earth, you may equally press Christians to endeavours for the conversion of Israel. But there are special considerations, beside and beyond these, applicable only to the case of the Jew, by which interest may be stimulated and zeal provoked; and we propose in a few paragraphs, to offer some statements and illustrations of these peculiar arguments, wherein the Jew 'hath advantage.'

We connect with this theme the words prefixed, simply by way of motto, as a convenient symbol of the subject, not as a text which embodies or establishes the thought. The expression 'To the Jew first,' occurs thrice in the Epistle to the Romans—chapter i. 16, and chapter ii. 9, 10—but in none of these places does it convey the idea that the gospel has any special adaptation to the favoured nation throughout all time, or that there are obligations resting on the church and its ministers to preach the gospel first to them. In chap. i. 16, it records the fact as to *the order of its early publication*, seeing that by Christ's direction the apostles began the work of evangelizing the world at Jerusalem, and among their own countrymen, found in whatever place. In the other passages it points to an aggravation of doom on the one hand, and an enhancement of reward on the other, growing out of the peculiar privileges of the chosen nation. The unbelieving Jew would be beaten with many stripes, as knowing, but doing not; and the believing recompensed with many joys, as one that had been faithful in the use of many talents. It would be quite an overstraining of the

expression to adduce it by way of proof, that besides those reasons for preaching the gospel, common to the case of all men, there are arguments of a peculiar sort demanding its promulgation especially among the Jews.

Such considerations, however, do exist, though not referred to in these words. Let it be quite understood, at the same time, that when we speak of special arguments for Jewish missions, we do not mean to convey the idea that in all places where the gospel preacher penetrates, he should seek out first the lost sheep of the house of Israel, or that there is now any appointed order, in respect of the division of the race, into Jews and Gentiles, of evangelizing a community or bringing the world to Christ. We mean simply that there are peculiar facts and considerations fitted to invest Jewish missions with a more than ordinarily fervid interest, to awaken a sympathy specially tender, and an effort correspondingly ardent, self-denying, and persistent. We mean that for the Jew compassion may well shed her most pitiful tear, prayer offer up its strongest cry, and Christian enterprise work with an arm nerved to its utmost stretch of enduring exertion.

Now the considerations we propose to adduce may be linked, for memory's sake, with *the past, the present, and the future*. Under the first, we would appeal to the principle of veneration, the sentiment of gratitude, and the sense of justice; under the second, to the heroism and the pity of Christians; and under the third, to the strong heart of hope. Thus we shall see that admiration, thankfulness, regret, sanctified ambition, compassion, and happy expectation, plead for the Jew.

First, linked with the *past*, we would appeal to the feeling of veneration with which we cannot but regard the ancestry of Israel.

There is something very touching in the spectacle of a rich and noble family fallen into decay. The royal house of David, for example, represented by a carpenter in Nazareth, and his humble betrothed; the regal tree of Jesse smitten down, and living only in a lowly root, is a sight awakening interest peculiarly tender. We cannot help in such cases at once contrasting the present depression with the former honours, and investing that depression with something of the glory of the past. The press of the day notes with eagerness the fortunes of the descendants of great men, and chronicles the death of one, however humble, who had in his veins the blood of the poet, philosopher, or hero. Even a relic—a book, a chair, a seal—which has passed from the home and hand of the great of former times, into the saleroom of the auctioneer, appears to all eyes surrounded with a halo of touching associations. And the Jew is the relic of the mighty past—the representative of a wondrous and renowned people. As you look on him, you cannot forget that he is descended from the kings of the earth. Himself, all too conscious of the greatness of his ancestry, you would, perhaps, endeavour to lead to humble thoughts, but you remember well the glory of his forefathers. What a history they had, from the day when the voice of God called Abram in Chaldean Ur, to the hour when the Roman conqueror tore up with the ploughshare the ruins of the fallen temple! What a series of great men shone in the lustre of mighty deeds all along the line of that history! What a pastoral staff was that of the great patriarchs! What a rod was

Amram's son's! What a voice was his who bade the sun stand still! What a sword was Gideon's! What an arm the 'strong Danite's'! What a harp did David strike—on what a throne of magnificence did his successor sit! What reformers were Hezekiah and Josiah! What an incorruptible statesman was Daniel! What a disinterested patriot the cup-bearer of Artaxerxes! What a hero Paul! What titles some of these ancients wore—Abraham the friend of God—Moses the servant faithful in all his house—David the man after God's own heart—Daniel the man greatly beloved—Nathanael the Israelite, in whom was no guile! In a word, we find in the nation as a whole, the people chosen of God to preserve his name and worship throughout many generations, moving on the sunlit uplands, while the world sat in shadow beneath; and in the eminent men of that nation, the favoured aristocracy of the race in whose history God wrought out those anticipatory representations of the verities and glories of the kingdom of God, which his plan of redemption embraced. They stand up, amid the race of men in the past, like lofty mountain-tops catching the first beams of the sun, and announcing his approach to the plains below. Amid renowned names, the most widely known, and the most highly honoured are the progenitors of the Jewish people. Nor need we further illustrate their greatness; the reader has the materials in his own hands—seeing that the singular people of whom we speak have their story immortally recorded in the pages of that book which God himself inspired their holy men to write.

By all the hallowed associations, therefore, which cluster round the track of this nation's early history—by all the emotions of veneration and love with which we have followed the course of their great fathers—let us be moved to pity and help the descendants of Abraham, Isaac, and Jacob; the representatives of that people whose capital city was Jerusalem, the temple-crowned, and whose strange and peerless story is recorded in the book of God.

Next, in connection with the past, there is an argument in behalf of the Jew from gratitude.

The very dispensations of Providence which made the Jews so great, make us their debtors. They were elevated not for themselves alone, but for us. They wrote and they acted for our learning. They were the channels of heavenly communication to the race. They were the subjects, the writers, and the custodiers of the Bible. To a very great extent the sacred Scriptures are occupied with an account of their eventful national life; the Old Testament is little more than a biography of the ancient Jew, with illustrations of its hidden meanings. And what they acted, by the Spirit's direction they committed to writing, leaving us the oldest, wisest, and most wondrous book the world ever saw. And what was written they preserved; watching with a scrupulous attention the very letters of the sacred page, and bequeathing to the world the richest legacy a nation ever left. Greece did mankind some service, and Rome had her mission in the earth; but neither will bear a moment's comparison with the influence of Jewry. In thee, said God to Abraham, and in thy seed shall all the nations of the earth be blessed; and a circulated Bible itself verifies the promise this day.

Nor have the Jews given us the Bible alone, and themselves as the

subjects in great measure of its histories and instructions—but they have given us Him who, in a yet higher sense, is the theme of all its pages. Salvation is of the Jews. Jesus was their kinsman according to the flesh. Not that we are to know the Messiah now as for any one nation—he is brother of the race; yet is it not to be forgotten that the line of the Saviour's ancestry ran through generations of the Jewish people; that he is the seed of Abraham, and the son of David. We will not say when we look on a Jew in these days, that here is a man who can claim a nearer kindredship to Jesus than we can; we do not forget that he who doeth the will of the heavenly Father is the Saviour's true brother, and sister, and mother—a believing Gentile is nearer far to Jesus than an unbelieving Jew—nay, an unbelieving Gentile is welcome as the Jew to say in faith, my kinsman Redeemer; yet surely we may admit with interest the thought that the progenitors of the Jews of these days were the ancestors of Jesus, and the land to which the wanderer looks back, that land which was trodden by the blessed feet of Incarnate God. Be the Jews then hardened, degraded, outcast as they may, how can we forget that through them came to us the oracles of God, and of them, as concerning the flesh, Christ came, who is over all, God blessed for ever!

As, therefore, we value our Bibles, and hope in Jesus, let us pity and love the Jew.

Finally, we may appeal to the sense of justice, and ask redress for long injuries.

It is not our purpose to present here any picture of the sufferings of the Jewish people during their dispersion. They are proverbial. Robbery, exile, death, scorn, are the words which describe the treatment they have received at the hands of the Gentiles. In fearful retribution these things have come upon them. They made the Saviour a by-word, and the song of the drunkard; and they have themselves become a proverb and a hissing in the world, the off-scouring of all things. They cast Jesus out of their city as one polluted; and the land has spued them forth as vile. They embued their hands in his blood; and blood has been given them to drink. But in all this, the Gentile oppressors were no more guiltless than the Jews were in persecuting and crucifying Christ. If prophecy will justify us, it will equally vindicate them; for they did to Christ what God's hand and purpose had determined before to be done. And as we would move the Jew to seek and serve him whom his fathers crucified, and serve him the more lovingly for the remembrance of their cruelty and wrong—so would we ask the Christian to love and help the Jew, in redress for the long course of injury to which he has been subjected. Let this thought, too, repress our censure when we would speak severely of the poor Jew's faults. We helped to nurture them; we hardened his heart; we aided in making him jealous, covetous, deceitful, proud. Let us undo our work; let love throw down the barriers which hate has erected—let us soften by the spring-heat of kindness what frosts of wintry scorn have bound. By the memory of his fathers' woes, let us haste to take the wanderer back to our home and to our bosom.

By this we are naturally led to the consideration of *the present*, and link therewith an argument to pity and heroism.

And, first, to pity.

Let us bring the Jew before our eye, and observe in how many aspects of his present sad condition he deserves our compassion. He is, first of all, a stranger in a strange land. What happened to his fathers in the days of Israel's youth has again befallen him in his nation's age; he has been made to know the heart of a stranger, not now in Egypt only, but in all countries under heaven. Found in all lands—he has a home in none; in the very streets of his own Jerusalem he is an alien and an outcast. Yet he sore longs after his father's house, and often when his living hopes fail, desires to lay his dust within the sacred territory. Now we know how strongly emigrant sons of our own favoured Scotland, even when comfort and prosperity meet them in the land of their adoption, yearn for the hills and valleys of the old country, and may thence deduce some conception of the passionate desire of the Jew after the inheritance of ancient Israel. Remembering Zion, no wonder that he hangs his harp upon the willow and weeps. To the desolate condition of the stranger, he often adds the pitiable hardships of poverty; not that penury characterizes the nation—the opposite idea, indeed, though also mistakenly, has stamped itself in proverbs—but pillage in days gone by, oppression in many places still, and, in regard to multitudes, the restless migratory habits they have acquired, have widely superinduced the evils of a grinding destitution. Now the rich stranger can procure for himself anywhere alleviations of his homeless state, but the poor is doubly an exile. All this, however, is but the external picture, the worst remains. The Jew is now what the Gentile once was, an alien from the commonwealth of Israel, and stranger to the covenants of promise, without Christ and without hope. He, the descendant of that Abraham who was called the friend of God—he, whose fathers heard Jehovah from the midst of the fire, say, I am the Lord thy God, now wanders disinherited and disowned, not knowing the God of his ancestors, because refusing to believe in the name of Him whom the Father hath sent. His own religion has become to him a form and a blank—the shrivelled and broken crust of the chrysalis, after the winged insect has soared away. We will not, indeed, venture to affirm that among the devout Jews there are none, who, though *in time* living long after the advent of the Messiah, are yet *in condition* living as it were before it; to whom the evidences that the Christ must needs have come, and has come, have never been presented; who yet, feeling the burden of their sins, are looking for the promised deliverer; who are, in short, in the posture somewhat of those early disciples of Jesus that ere his birth looked for redemption in Jerusalem. We indeed cling to the hope that there may be such, who, like the disciples at Ephesus, in regard to the advent of the Spirit, have not yet heard whether the Saviour has come, but are sighing for his coming; seen of Jesus as Nathanael was, beneath the fig tree, before the call has reached them. But the idea does not repress zeal to preach Jesus to the Jew; it ministers special encouragement, for if there be such persons among the 'scattered nation,' we may be sure that the news of Jesus' advent will meet from them a ready reception. Could we reach them and cry, bringing New Testament facts before them, 'Behold the Lamb of God!' we may conclude certainly that, taught of the Spirit, they would know the

Lord, and their response resemble other confessions of the old disciples—‘We have found Him of whom Moses in the law and the prophets did write.’ ‘Rabbi, thou art the Son of God, the Saviour of Israel.’ ‘Lord, our eyes have seen thy salvation.’

But whatever we may say of the idea now suggested; whether we call it probable hope, or idle speculation, there is in the condition of the sincere adherents to Judaism—that portion of the nation to whom their fathers’ faith has not yet become a mere tradition, who believe in the divinity of the Bible, and have a zeal of God, though not according to knowledge—something fitted to interest the feelings deeply, and call for Christian effort for their conversion. They are stricken with blindness at the door of the temple; the book of life is in their hands, but they read it with a veil on; they are fainting and falling at the gates of the city of refuge. The glory of their own faith is past; temple, priest, sacrifice, throne, all gone—yet they cling to it, as men who, having received a gem enclosed in a casket to keep till a fixed time for its being set in the diadem of a king, have allowed the jewel to be abstracted and enshrined in its place, while they obstinately hold, as if it still were valuable, the unlocked, nay, broken case. Their religion is made up of fragments of the casket. Still, that casket once held the jewel, and, even yet, serves to bid its possessors search for the departed treasure. It is as if the tabernacle still stood among them, without the heaven-kindled fire on the altar, or the glory of God between the cherubim, calling on them to arise and ask whither the great Inhabitant has gone! There is more, for this were but a voice saying, Not here; whereas the Scriptures, still in the hands of the Jew, rightly pondered, would lead the inquirer, as the star led the Magi, to the place where Jesus dwelt. May we not hope that one day these Scriptures, seen with eyes which the Spirit has unveiled, will hold a most important place in the means by which alienated Israel will be turned to the Lord?

Another class of the Jews, in these days, present us with a condition not less pitiable certainly, if less hopeful. These have in truth cast off their old faith. Their conformity to Jewish religious customs is but a decent compliment to their ancestry, a part of their national pride. They have outgrown the dead ritual, and have not found the substitute of life. They live for the present world; the visible absorbs their care. After all those things once the engrossing objects of Gentile search, they now seek—but ask not for the kingdom of God and his righteousness.

Springing up, as it were, between these classes, there is a third section, differing from both. These want a faith, but confess the old to be effete. They say they must have life. They strive meanwhile to revivify the ancient system, galvanizing the corse. To them we might say, Why seek ye the living among the dead? He is not here, he is risen. Those things are but the place where the Lord lay. This yearning after life, however, is most hopeful. It is one of the cheering signs of our times, that we find it all around us. There is much, indeed, of pure cant in the iteration of the cry with which the ear is familiar. It is the jargon of the hour. But there is much besides of a true interpretation of the weary heart of humanity, the voice of a want not understood by itself. Even this prayer of the destitute, the compassionate One will not disregard, this *groaning of creation* he will not fail to hear; and as He went down to

note the sighing of this Israel in Egypt, he will surely visit his church, and establish his kingdom, not forgetting the people yet beloved for the fathers' sakes.

Under the head of the present, we would add a few words in the way of an argument to Christian heroism.

Jewish missions, it cannot be denied, present peculiar difficulties. The scattered state of all, the wandering habits and restless frame of mind met with in many, offer, no doubt, formidable obstacles. The prejudices against Christianity (though these are lessening), and the sad leaven of national pride which must be encountered by the Christian missionary, are barriers hard to be thrown down. But are difficult works of Christian enterprise to be shunned? Are we become in these days, in the spiritual conflict, an unwarlike and timid generation? Have we neither the faith to face and master the difficulties, nor to meet, and bear, and hold out in spite of disappointment? Shall we have none in Christ's cause coveting the forlorn hope, if forlorn hope in any sense there were? Commerce finds men for the most perilous enterprises; science lacks no adventurous sons; gold has its martyrs of endurance and daring; Gentile missions have their noble heroes; shall the Jewish field alone be too repulsive to be encountered? It cannot be. Not to speak of honoured names already associated with this blessed enterprise, are there not those among the followers of Jesus who will come to this field as a scene of conflict for the bravest spirits? to whom the very difficulties are attractions, having faith in God to do and to endure? May the Lord of the harvest send forth labourers unto his harvest!

This argument to heroic courage may be seconded by a word addressed in association with *the future*, to the hopes of Christian men. We have room for but a word.

There are various questions regarding the future destiny of the Jews, answered differently by Christian men, the friends of Israel, on which we shall not touch. Whether the conversion of Israel is to be associated with their restoration to the land of Palestine—whether, if so associated, it shall precede or follow their territorial restoration—and by what peculiar manifestations of God the result shall be accomplished, are inquiries on which we shall not enter. Let it suffice that two things stand out in the Jewish future acknowledged by all. The mass of the nation shall yet be brought to Jesus, and their conversion shall wonderfully bless the church and the world. All missions are hopeful; Jewish missions are specially so. All missions are important; a peculiar importance attaches to these. The Jew's conversion lies in the general promise embracing the world; and it is expressed besides in specific promise pertaining to himself. In the light, then, of that twofold assurance—'the earth shall be filled with the glory of the Lord,' and 'all Israel shall be saved'—let the Christian church work on. Who can tell how near the time is? Who can tell how soon the question of the prophetic page shall be answered by glorious fact—Shall a nation be born in a day?

A WORD TO THE MEMBERS AND FRIENDS OF THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL, ON ITS PROGRESS AND PROSPECTS.

NEARLY twelve years have passed since a few friends met and formed the GLASGOW CHRISTIAN SOCIETY ON BEHALF OF THE JEWS. Despite the indifference of many of their fellow Christians, these friends, impressed with the vast importance of its objects, continued their efforts to sustain the infant association. They laboured in the hope of better days; and were at length cheered by the hearty assurance of interest from brethren in other parts of the country. It appeared after a while desirable that the Society should bear a title having a wider reference, and accordingly in the year 1848 the new designation, 'Scottish Society for the Conversion of Israel,' was adopted. Ministers and the Society's agents have advocated its claims in the pulpits of various denominations throughout the land. By this means, and also by its monthly periodical, and other publications, many have been made acquainted with its constitution, objects, and operations, and have become its earnest supporters. The fruits of the various efforts to extend the Society appear in several auxiliary associations now in active operation, and in recurring congregational and individual liberality, which indicate awakened and progressing concern for the conversion of the Jewish people to the faith of the Gospel.

One fact connected with the history of the Society may be taken as satisfactory evidence of the advancing interest of Scottish Christians in Israel's salvation: while the annual average of contributions for the first three years was £62 13s 9½d, the annual average for the three years ending 31st March, 1856, was £1305 8d 3½d. In proportion as the income of the Society and the prospects of support have warranted the procedure, its missionary operations have been extended.

In June, 1847, Mr Elvin was engaged to labour among the Jews at Hamburg, where he is still stationed.

In August, 1850, the Rev. Dr Philip left this country, in order to occupy Algiers as a mission station, and in December, 1852, removed to Alexandria in Egypt, where he continues to labour.

In April, 1852, the Rev. Benjamin Weiss set out for Algiers, where he is still engaged in missionary efforts.

In September, 1853, the Rev. R. Grant Brown was appointed as Dr Philip's colleague at Alexandria, where he remained until, through ill health, compelled to return to this country in 1856.

In December, 1856, Mr Salkinson, after two years' service as a home agent of the Society, removed to Hamburg, and is now employed there as a Missionary to the Jews. Besides these agents, the Society has at various periods employed Teachers at Alexandria, and Colporteurs at Hamburg and at Algiers, and have also employed means for the promotion of the spiritual well-being of Jews in this country.

In the management of the home and foreign affairs of the Society, the Directors have aimed at economy, so far as consistent with efficiency; yet, the necessary expenditure caused by the opening of new stations, the outfit and travelling expenses of Missionaries, and their removal in consequence of the loss of health, has pressed heavily on the funds of the

Society, and sorely tried its juvenile strength. And, on the other hand, the means employed to gain for the Society an honourable place among the Christian institutions which are the glory of our land, have of necessity caused considerable expense. At the same time, it is not easy to see how, with less expenditure, the means could have been raised for carrying on its Missionary operations, or how, without such expenditure, its present footing could have been gained.

Some of the difficulties connected with the establishment of the Society have been overcome, and reduction of the home expenditure has followed in consequence.

As a step towards securing steady support, with lessened outlay in collecting funds, the Directors recently issued the following circular which was forwarded to ministers of churches having no denominational mission to the Jews:—

DEAR SIR,—Presuming that by means of Annual Reports, *THE FRIEND OF ISRAEL*, visits of Deputies, or previous communications from our office, you are already acquainted with the object and operations of this Society, we feel it to be unnecessary here to enter into details, and proceed to invite your kind attention to the following statement and request.

This Society has to a large extent been supported hitherto by collections made on the occasion of deputies visiting churches. This mode of raising funds has necessarily proved expensive, and we greatly desire to adopt other means whereby this part of the expenditure may be reduced without impairing the Society's income.

It is believed that so much interest in Jewish Missions now exists, that were ministers to propose to their churches *annual collections* on behalf of this Society, the proposal would, in the majority of cases, be cordially received. And were such collections made *simultaneously*, local interchange of pulpit in promotion of the object, where deemed desirable, might be effected at little expense.

Trusting that this suggestion meets your approval, and in the event of your church not having contributed to the Society's funds since the close of its financial year on 31st March, we respectfully request you to arrange for Collection being made on the *THIRD SABBATH of JANUARY, 1857*, or at any other time before 31st March next, that you may regard as more suitable.

Allow us to express our willingness to co-operate with you in your kind endeavours to excite or sustain an interest among your people in the conversion of the Jews to the faith of the Gospel. And when, as at present, Missionary agents happen to be in this country, we will be happy, on your request, to make arrangements for special services in your church, leaving with yourself to determine as to the *mode* of support, whether by immediate collection—periodical contribution from your Missionary funds—or collection on the day above-named.

A few churches have for several years contributed to the Society monthly, on retiring at the close of public worship. This plan may be found suitable for your people.

We cordially invite your correspondence on matters relating to the interests of the Society, and will esteem it a favour to have from you any suggestion that may serve to promote its welfare.

It will be deemed specially obliging if you inform us by an early communication whether you approve of the suggestion that *simultaneous annual collection* should be made, and encouraging for us to know that by this or other measures we may reckon on the future *periodical support* of your congregation.

We are, dear Sir,

On behalf of the Board,

JOHN ROBSON, D.D., *President*.

J. W. GATHERAL, *Treasurer*.

THOMAS HENDERSON, *Secretary*.

In some instances replies to this circular have been received in the form of collections, which have been promptly made; in others, contri-

butions from Missionary Societies have appeared as the response; while the hearty expressions of interest in the Society, and promises of future support, are very numerous. The proposal in reference to simultaneous annual collections is extensively approved. It is at the same time evident, from the tenor of many of the replies, that while the *deputation operations* of the Society may be lessened, these cannot, consistently with a due regard to its safety and future prosperity, be wholly given up.

Subjoined are a few extracts from letters addressed to the Secretary by ministers of different denominations, and in various parts of the country, in reply to the foregoing circular.

"The idea of annual collections, and of local interchange of pulpits, is a good one, if it can be carried out."

"I do not see that we could aid the Society to any extent without the visit of a deputation."

"I quite approve of your plan of annual collections, without the expense of always sending deputies. I think my congregation would be prepared to give an annual collection with or without a deputation."

"If spared, I shall do my best to fall in with your simultaneous collection in 1858, should no other opportunity occur before then of aiding your excellent Society."

"The plan of a simultaneous collection is a good one, and we may conform to it on another occasion. This year we made the collection on the same day as in 1855."

"Your proposed simultaneous, or at least annual collection will, I trust, aid your funds better than deputations. I think I may safely promise such a collection in future."

"An annual collection, I fear, would not be likely to realize the same amount as a collection made in connexion with the visit of a deputy from your Society."

"I laid your circular before my session at our last meeting, and we agreed meanwhile to make a collection on some Sabbath in January on behalf of your Society. . . . I will do all in my power to aid the interests of the Society."

"Your printed circular of October was submitted to our session, and their approval of its suggestions was unanimous. We make a voluntary collection in January, at all events before the end of March. They do not pledge an annual collection, though they purpose to aim at it, and we intend to try to keep you in recollection. Wishing your Mission great success."

"I shall endeavour to get a collection for you on the third Sabbath of January, or as early after that as possible. You are well aware that it is not an easy matter to get country congregations to collect either liberally or frequently, but perhaps, a considerable part of the blame lies upon ministers themselves. We are in general too scrupulous about asking our people to collect, for fear of offending them; but this should certainly not prevent us from giving them an opportunity, and the rightly-disposed, from enjoying the privilege of contributing. I quite agree in the suggestion that it would be much better, and save the Society considerable expense, if congregations were to make an annual collection without the visits of deputies; at the same time, an occasional visit would have the happy effect of stirring us up to consider and to respond to the claims of the Jew. I will try what can be done, and though small at first, it may increase."—"Rome was not built in a-day."

"In answer to the circular which you were kind enough to send to me, I would take the liberty of saying that, I heartily agree with the suggestion therein contained—'That simultaneous annual collections should be made by the churches.' I may also say that I have spoken with my brother in the ministry here on the subject; and we purpose (D. V.) to make an exchange on some Sabbath between this and the month of March next, and to announce to our people on the Sabbath previous that collections will be made on the following Sabbath on behalf of the Society for the Conversion of Israel. Whether this may take place or not—of which I have little fear at present—you may, at all events, depend on a collection from the church under my pastorate this year also. I think that should the matter of the circular, to which I have referred, be duly considered by the churches, there will be little fear for the funds of your Society. I earnestly hope and pray that the Board of Directors may be greatly encouraged in their work of faith and labour of love; and that they may be honoured, through means of this circular, to awaken the churches of Christ generally, to yield to the 'Society for the Conversion Israel' that support which it so richly deserves."

"I received the printed circular lately issued by the Scottish Society for the Conversion of Israel. I cordially approve of the objects and aims of this Society, and have always much pleasure in reading its monthly 'Friend of Israel,' for which I send you my sincere thanks. I have always felt pity for, and interest in, the Jews, and have often prayed for their conversion. Till lately, however, that interest has not been so deep and influential, nor have these petitions been so frequent, as they should have been. Some months ago I became more deeply impressed than ever with a sense of the gratitude which we owe to the Jews, and the influence which their conversion is to have in bringing about the evangelization of the world. The conversion of the world to Christ having always been an object of deep interest and desire to me, when I saw the important and influential bearing of the conversion of the Jews on its attainment, I began to think that we had begun at the wrong end, or at least while seeking after the salvation of the Gentiles, we ought to have given the conversion of the Jews a very prominent place at the same time. Seeing the matter in this light, I resolved to make an effort this winter to help your Society by preaching and taking up collections on several Sabbath evenings, which, with God's help, I will do. The circular last week has only added a little stimulus towards the execution of this resolution. It would give me much pleasure to have yourself or Mr Brown some Sabbath-day to direct the attention of my congregation to the state of the Jewish people, and our obligations toward them. I hope that the result of my own evening preachings will not be small. Earnestly desiring a rich blessing upon your Society, its labourers, and all its efforts,—I am," &c.

New evidence is furnished by the numerous communications, from which we have here given a few extracts, that interest in the great object of the Society is growing—that the call to effort and prayer on behalf of Israel from the pulpit and from the press has not been uttered in vain. Fresh encouragement is afforded to the Directors and their agents to go forward with the great work, which they have undertaken, in obedience to the charge of the Lord of the harvest, and in humble dependence on His promised blessing.

The experience of this and kindred Societies has shown the importance of *two* Missionaries at least being employed at each station. Our Lord sent forth his disciples two and two. The primitive preachers of the Gospel usually went to their work in company. And in our day, the Missionary to the Jew, with his peculiar trials and difficulties, must often feel the need of that spiritual refreshment and counsel which is to be found in fraternal counsel and fellowship with such as are fellow-helpers to the truth. Without present enlargement of the number of stations, the number of Missionaries ought to be immediately increased. Just as the Society has had the means to send, fitting agents have been provided, and there is reason to hope, that if God's people furnish the means, He will raise for this hallowed service fitting messengers, to show to the house of Jacob the way of salvation. Were the Evangelical Churches of Scotland which have no denominational mission to the Jews to contribute to this Society, say on the average from each congregation the sum of five pounds annually—a small sum when the peculiar claims of Jewish missions is considered—the means would be furnished for the support of at least ten Missionaries, and the Society might thus have the number of its Missionaries doubled. 'Oh that the salvation of Israel were come out of Zion!' Would that all the followers of Jesus of Nazareth, who is yet to be acknowledged by Jacob's sons as 'the glory of the people Israel,' were roused to look at this great undertaking, in view of the express charge of their Divine Master, as well as of His blessed example! The foot-tracks of the Redeemer lead this way. Christians, think of the important bearings of Jewish missions on the evangelization of the world, and

the reflex influence of these missions on the spirituality of the Gentile churches; then will your earnest pleadings rise heavenward on behalf of the blinded children of Judah, and you will *give willingly* in this hallowed service. *'Ye that make mention of the Lord keep not silence, and give him no rest until he establish and make Jerusalem a praise in the earth. Pray for the peace of Jerusalem; they shall prosper that love thee.'*

Intelligence.

SCOTTISH SOCIETY'S OPERATIONS.

HOME PROCEEDINGS.

LECTURES, SERMONS, AND MEETINGS IN CONNECTION WITH THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Date. 1856.	Place.	Nature of Service.	Speakers.
Oct. 5.	Carnoustie (U. P. Church),...	Sermon, ...	Rev. George Hutton, Linlithgow.
" 5.	Nairn (U. P. Church),.....	" ...	Rev. R. G. Brown.
" 5.	Moyness (U. P. Church),.....	" ...	Rev. R. G. Brown.
" 6.	Glasgow Relig. Inst. Rooms,	Prayer Meeting.	Rev. John Edmond presided.
" 12.	Paisley Auxiliary Anniversary Sermons,.....	{	{ Rev. Dr Bates, Messrs Brown, Salkinson, and Henderson.
" 13.	Paisley, ...	{ Aux. Ann. Meeting, } { Abbey Cl. U. P. Ch., }	Rev. Dr Baird, chairman.
" 19.	Airth (U. P. Church).....	Sermon, ...	Mr Salkinson.
" 19.	Kincardine (U. P. Church), ...	" ...	Mr Salkinson.
" 26.	Kilmarnock, ...	" ...	Rev. R. G. Brown & I. Salkinson.
" 26.	Greenlaw (U. P. Church),.....	" ...	Rev. Thos. Henderson.
" 26.	Yetholm, ...	" ...	Rev. John Milne, Greenlaw.
Nov. 2.	Dunblane (U. P. Church), ...	" ...	Rev. R. Grant Brown.
" 2.	Bridge of Allan (U. P. Ch.),..	" ...	" "
" 3.	Glasgow Relig. Inst. Rooms,	Prayer Meeting.	Mr Salkinson addressed.
" 3.	Do. do.	Fem. Aux. Mon. Meeting.	
" 4.	Dalkeith (East U. P. Church),	Sermon, ...	Mr Isaac Salkinson.
" 4.	" (W. U. P. Church),..	" ...	Rev. Thos. Henderson.
" 4.	" (Cong. Church),.....	" ...	Rev. Isaac Salkinson.
" 4.	" (Back St. U. P. Ch.),	" ...	Rev. R. Grant Brown.
" 4.	Musselburgh (Bridge St. U. } P. Church),..... }	Address ...	" "
" 4.	" (Mill Hill U. P. Ch.),	Sermon, ...	" "
" 4.	" (Bridge St. U. P. Ch.),	" ...	Rev. Thos. Henderson.
" 15.	Alloa (W. U. P. Church),.....	" ...	Rev. R. Grant Brown.
" 15.	" (1st U. P. Church),.....	" ...	" "
" 15.	Tillicoultry (U. P. Church),...	" ...	Mr Isaac Salkinson.
" 15.	" " " " " " " "	" ...	Rev. R. Grant Brown.
" 23.	Barrhead (U. P. Church),.....	" ...	" "
" 23.	Thornliebank (U. P. Ch.),.....	" ...	" "
" 30.	Port-Glasgow (U. P. Ch.),.....	Address, ...	" "
" 30.	Gourock (U. P. Church),.....	Sermon, ...	" "
Dec. 1.	Glasgow, ...	Valedictory Prayer Meeting } for Mr Salkinson,..... }	Rev. Dr Robson presided.
" 1.	Do.	Fem. Aux. Mon. Meeting.	
" 14.	Aberdeen (John St. Bap. Ch.),	Sermon, ...	Rev. T. Henderson.
" 14.	" (George St. Bap. Ch.),	" ...	Rev. R. Grant Brown.
" 14.	" (St Paul St. U. P. Ch.),	" ...	Rev. T. Henderson.
" 14.	" (Belmont St. U. P. Ch.),	" ...	Rev. R. Grant Brown.
" 14.	" (Charlotte St. U. P. Ch.),	" ...	" "

Date.	Place.	Nature of Service.	Speakers.
1856.			
Dec. 14.	Aberdeen (Geo. St. Cong. Ch.),	Sermon, ...	Rev. T. Henderson.
" 14.	Ellon (U. P. Church),	"	Rev. J. B. Ritchie.
" 15.	" (St Nicholas Lane U. P. Ch.),	Public Meeting,	Rev. H. Angus, chairman.
" 17.	Laurencekirk (Cong. Church),	Address, ...	Rev. R. G. Brown.
" 21.	Old Meldrum (U. P. Church),	Sermon, ...	Rev. T. Henderson.
" 21.	Montrose (John St. U. P. Ch.),	" ...	Rev. R. Grant Brown.
" 21.	" (Baltic St. Cong. Ch.),	" ...	" "
" 21.	" (Mill St. U. P. Ch.),	" ...	" "
" 22.	Brechin (City Road U. P. Ch.),	Lecture, ...	" "
" 23.	Aberdeen (Albion St. Cong Ch.),	" ...	" "
" 28.	Falkirk (E. U. P. Church),	Sermon, ...	" "
" 28.	" (Cong. Church),		" "
" 28.	" (W. U. P. Church),		" "

APPOINTMENT OF HONORARY SECRETARIES.

The Rev. J. L. Aikman, and the Rev. A. G. Forbes have kindly undertaken to act as honorary secretaries to the Society. By this new arrangement, the business of the Society, home and foreign, will be greatly accelerated. Letters referring to the foreign affairs of the Society should be addressed to the *Rev. J. L. Aikman, 25 Westminster Terrace, Glasgow*, and letters referring to its home affairs to the *Rev. Thomas Henderson, 12 Abbey Green Place, Glasgow*.

AN ADDITIONAL MISSIONARY APPOINTED TO HAMBURG.

The friends of the Society will be happy to learn that the foreign agency has been recently extended by the appointment of Mr Salkinson to labour among the Jews at Hamburg. The Society has now in that city, what is desirable at most mission stations—two agents. Mr Salkinson is well known to the supporters of the Society in Scotland, through his labours as a home agent; and it is hoped that his numerous friends in this country will pray for him, that he may be sustained in his Christian course, and be greatly blessed in winning souls to Christ.

A PRAYER MEETING IN CONNECTION WITH THE DEPARTURE OF MR SALKINSON, was held at the Religious Institution Hall, Glasgow, on Monday, 1st Dec., 1856, and was well attended. The Rev. Dr Robson presided on the occasion. Among others present were Mr Salkinson; the Revs. J. Kessler, from Belgium, and R. Grant Brown, from Egypt, Missionaries to the Jews; Revs. Dr Eadie, Dr Robertson, W. Burgess, J. L. Aikman, J. Edmond, A. G. Forbes, J. Ker, and T. Henderson, Hugh Tennent, Esq., of Well Park, and W. P. Paton, Esq.

After engaging in devotional exercises, which were led by the Rev. W. Burgess, the meeting was addressed by

The Rev. R. G. Brown, who made some statements respecting the scene of Mr Salkinson's future labours. He described the situation and appearance of Hamburg, which he represented as a notoriously wicked place. With respect to the views of those connected with the Lutheran Church, large numbers had no belief in future punishments, in the existence of the devil, or in the divinity of Christ. There were between 12,000 and 13,000 Jews in the city, many of whom belonged to what were called the Reformed Jews, while others were still what were called the Old Orthodox. Wicked as the place was, God had not left himself without a few witnesses. He referred to the success which had attended the labours of other missionaries to the Jews there, and to several deeply interesting cases of conversion to Christianity which had taken place. The field was a difficult one; and that field was always a difficult one where the people, as at Hamburg, were absorbed in commerce. Notwithstanding, they had their encouragements; and one thing which tended greatly to strengthen the heart of the missionary was the assurance that the earth would yet be 'full of the knowledge of the Lord as the waters cover the sea.' Mr Brown urged those present to pray earnestly for the success of Mr Salkinson in the work to which he had devoted himself.

The Rev. J. Edmond having offered up an appropriate and impressive prayer,

Mr Salkinson was introduced, and gave a short address. He stated that he had been eight years a member of the church of Christ. He described somewhat of his feelings previous to his conversion; briefly referred to the time when he was brought to acknowledge the Saviour whom he had been taught to despise; mentioned a few circumstances connected with his subsequent education—his attendance at an English college—his removal to Scotland, where he had been for two years and three months engaged with the Society—and gave modest ex-

pression to his views in prospect of his labours among his Jewish kinsmen in Hamburg. He was more afraid of the rationalistic Jews than he was of the opposition of enemies either among Jews or Gentiles; for he could have no common ground for argument with Jews who looked upon the writings of Isaiah as they would on the poems of Homer, and upon Jesus Christ as such another as Socrates. It was a difficult work which was before him, and he begged their prayers that he might be blessed with fidelity and success.

The Chairman said it had been expected that they should have had a statement from Mr Kessler, who, although not in connection with this Society, had been labouring among the Jews in Belgium, but as it was hoped he would have an opportunity of addressing them on some future occasion, it had been thought proper to defer it till then.

Mr Kessler was then called upon to engage in prayer; and, after other exercises of a devotional character, the meeting separated.

GLASGOW FEMALE AUXILIARY TO THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

President—Mrs Steven.

Vice-Presidents—Mrs Thomas, Mrs Wylie.

Treasurer—Mrs Miller.

Secretary—Miss A. M'Innes.

COMMITTEE.

Mrs Gardner, Mrs R. T. Miller, Mrs Train, Mrs Edmond, Mrs Gemmell, Mrs Wodrow, Mrs Freebairn, Mrs Lindsay, Mrs Tannahill, Miss Lochore, Miss Frame, Miss Balderston.

FIFTH ANNUAL REPORT.

THE Committee, in laying before the Subscribers the Fifth Annual Report of their proceedings, would thank those friends who have so kindly given them their support.

The Jewish children, mentioned in last Report, for whose education this Association, for a considerable period, provided, have, in consequence of the removal of the family to London, been withdrawn from their care.

Your Committee have frequently had under their consideration the desirableness of a definite object for which to labour; and, with a view to this, a communication was opened with the Rev. Mr Weiss of Algiers, in order to obtain, if possible, a school for Jewesses in that city. In reply, Mr Weiss stated, that owing to the system pursued by the French Government, such a proposal was at present impracticable. Your Committee hope that at some of the Stations of the Parent Society an opening may yet be

made for a school, on which their energies may be concentrated.

Your Committee, in conclusion, would call on the friends of the Jew to pray and labour in hope, knowing that He who hath promised will also perform, and 'so all Israel shall be saved.'

RECEIPTS AND EXPENDITURE FOR 1856.

Dr.	
To Balance from last year, . . .	£2 0 6
" Subscriptions, . . .	38 2 5
" Collection Box, . . .	0 8 10
" Interest from City of Glas. Bank, . . .	0 9 8
	<u>£42 1 5</u>
Cr.	
By School Fees, . . .	£1 14 0
" Temporal aid to poor Jews, . . .	1 0 0
" Printing Account, . . .	0 16 6
" Treasurer of Scottish Society, . . .	35 0 0
" Balance in hand, . . .	3 10 11
	<u>£42 1 5</u>

19th January, 1857.—We have examined the above accounts, and find them correct.

(Signed) A. M'INNES.
Mrs THAIN.

SUBSCRIPTIONS.

Collected by Mrs STEVEN.

Mrs John Reid, . . .	£0 10 0
Mrs Walker, . . .	0 5 0
Prayer Meeting, . . .	0 16 0
Mrs Steven, . . .	0 5 0
Mrs Robertson, . . .	0 5 0
Mrs F. Younger, . . .	0 2 6
Mrs John M'Dowall, . . .	0 10 0
Mrs James Miller, . . .	0 5 0
Miss Morris, . . .	0 10 0
Mrs Alex. Steven, . . .	0 2 6
Mrs Thomas Steven, . . .	0 5 0
Mrs Wilson, . . .	0 5 0

£4 1 0

Collected by Mrs GARDNER.

Dr Robertson, . . .	£0 5 0
Dr Gardner, . . .	0 5 0
Miss Ann W. Ballantine, . . .	0 6 0
Mrs Peebles, . . .	0 5 0
Mrs M'Math, . . .	0 5 0
Miss Siltman, . . .	0 10 0
Mrs Scott, . . .	0 2 2
Mrs John Jackson, . . .	0 10 0
Mrs Gibson, . . .	0 5 0
Female Prayer Meeting, Greyfriars' Ch., . . .	0 5 6

£2 18 8

Collected by Miss GIBSON.

Mrs Wm. Clark, . . .	£0 10 0
Mrs Rae, . . .	0 2 6
Mrs Thomson, . . .	0 5 0
Mrs Clachan, . . .	0 3 0
Mrs Dunn, . . .	0 2 6
Miss Brash, . . .	0 2 6
Mrs Shaw, . . .	0 2 6
Mrs W. Robertson, . . .	0 2 6
Miss Mathieson, . . .	0 5 0
Miss Ker, . . .	0 5 0
Miss Methven, . . .	0 2 6
Mrs M. Clark, . . .	0 10 0
Mrs Gentle, . . .	0 2 6
Mrs Watt, . . .	0 2 6
Mrs Renwick, . . .	0 2 6
Mrs John Miller, . . .	0 5 0
Miss Gibson, . . .	0 5 0

£3 10 6

Collected by MISS FRAME.

<i>Collected by Miss FRAME.</i>				<i>* Brought forward,</i>				<i>£1 11 6</i>	
Mrs Wm. Freebairn,	.	.	£0 5 0	Mr J. Woyka,	.	.	.	0 2 6	
Mrs John Young,	.	.	0 2 6	Mrs Wodrow,	.	.	.	0 5 0	
Miss Frame,	.	.	0 5 0						
Mrs Flemington,	.	.	0 5 0						
Miss J. Robertson,	.	.	0 5 0	<i>Collected by Mrs ESKINE.</i>				<i>£1 19 0</i>	
Miss Laurie,	.	.	0 5 0	Miss Jackson,	.	.	.	£0 4 3	
Mrs Arrol,	.	.	0 5 0	Master G. Jackson,	.	.	.	0 2 2	
Mrs J. H. Young,	.	.	1 0 0	Mrs E.,	.	.	.	0 1 6	
Mrs N. Mitchell,	.	.	0 10 0	Mr Reid,	.	.	.	0 5 0	
Mrs Miller,	.	.	0 2 6	A Friend,	.	.	.	0 1 0	
				Do.,	.	.	.	0 0 7	
				Do.,	.	.	.	0 0 9	
			<i>£3 5 0</i>						

Collected by MISS BALDERSTON.

Collected by Miss BALDERSTON.		J. Hazzard	0 0 6
Mrs Dr Book, ...	£0 1 0	For 'Friend of Israel,'	0 1 0
Mrs Barr, ...	0 2 6		
Mrs M'Dougall, ...	0 2 6		
Mrs Turner, ...	0 2 6		
Mrs Allan, ...	0 5 0	Mrs Train, ...	£2 0 0
Mrs Hay, ...	0 5 0	Do. for Temporal Aid, ...	1 0 0
		Mrs Wylie, ...	2 0 0
		Collection Box, ...	0 8 10
	£0 18 6		

Collected by Miss A. M'INNES.

Collected by Miss A. McINNES.		£	s	d
Mrs Murdoch,	.	20	5	0
Mrs Gilchrist,	.	0	10	0
Miss Thompson,	.	0	5	0
Mr John McInnes,	.	1	0	0
Mr John Muirhead,	.	1	0	0
Mrs Mein,	.	0	5	0
T. M.,	.	0	5	0
		£	s	d
		25	8	10

ABERDEEN.

On Sabbath, 14th Dec., 1856, six sermons were preached in this city by the Rev. R. Grant Brown, and the Rev. Thomas Hen-

—

	£	s	d	
Collected by Miss G. H. MILLER.	23	10	0	
Mrs Edmond, ...	20	10	0	
Mrs Anderson, ...	0	5	0	
Miss Blyth, ...	0	4	0	
Mrs Notman, ...	0	2	6	
Mrs Sclanders, ...	0	8	0	
Mrs John Ure, ...	0	10	0	
Mrs Primrose, ...	1	0	0	
Miss Younger, ...	0	5	0	
Miss Henderson, ...	0	5	0	
Mrs Forrest Frew, ...	1	0	0	
Mrs Tannahill, ...	0	5	0	
Miss Watson, ...	0	2	6	
Mrs Thomas, ...	0	10	0	
Mrs Finley, ...	0	2	6	
Mrs Kennedy, ...	0	5	0	
Mrs M'Nab, ...	0	5	0	
A Friend, ...	0	5	0	
Mrs Stewart, ...	0	10	0	
Miss Stewart, ...	0	5	0	
Mrs Miller, ...	0	5	0	
Mrs Dr Lindsay, ...	0	5	0	

Collected by Mrs GEMMILL.

<i>Collected by Mrs GEMMILL.</i>		21	0	0	serve still more to stir up churches and
Mrs Gemmill,	.	£1	0	0	individuals to prayer and liberality, on
Mr Wm. Bow,	.	0	10	0	behalf of the people 'yet beloved for the
Mrs Ramsay,	.	0	4	0	fathers' sakes.'
Mrs M ^c Farlane,	.	1	0	8	—
Mrs Miller,	.	0	3	0	ELGIN.
Misses M ^c Walter,	.	0	4	0	
Mrs M ^c Nair,	.	0	5	0	THE SIXTH ANNUAL MEETING of the Elgin
Mrs Black,	.	0	7	6	Auxiliary was held on Wednesday evening,
Misses Lochore,	.	0	10	0	the 1st Oct., 1856, in the United Presby-
Mrs Maxwell,	.	0	3	0	terian Church, Moss Street. The Rev. A.
Mrs Brown,	.	0	3	0	Guthrie, President of the Society, opened
Mrs Hunter,	.	0	4	0	the Meeting.

Collected by Mrs Woyka.

<i>Collected by Mrs Woyka.</i>		24 13 0	stated, in a few appropriate observations, the
Messrs D. & J. Smith,	£0 10 0		claims of Jewish Missions. The Annual
Mrs Lotherian,	0 6 0		Report having been read by the Secretary,
Mrs Thomas Robertson,	0 4 0		the adoption and printing of the Report were
Mrs Hodge,	0 4 0		moved and seconded, in short but able
Mr D. Ker,	0 5 0		addresses, by the Rev. Adam Lind, and the
Mrs J. Woyka,	0 2 6		

Carry forward,	£1 11 6
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Brought forward,	.	.	.	£1 11 6
Mr J. Woyka,	.	.	.	0 2 6
Mrs Wodrow,	.	.	.	0 5 0
				£1 19 0

Collected by Mrs ERSKINE.

Miss Jackson,	£0	4	3
Master G. Jackson,	0	2	2
Mrs E.,	0	1	6
Mr Reid,	0	5	0
A Friend,	0	1	0
Do.,	0	0	7
Do.,	0	0	9
J. Hazzard.	0	0	6
For 'Friend of Israel,'	0	1	0

Mrs Train,	£2	0	0
Do. for Temporal Aid,	1	0	0
Mrs Wylie,	2	0	0
Collection Box,	0	8	10

ABERDEEN.

On Sabbath, 14th Dec., 1856, six sermons were preached in this city by the Rev. R. Grant Brown, and the Rev. Thomas Henderson, as a deputation from the Society, in United Presbyterian, Congregational, and Baptist places of worship. On the following evening the deputation met with several ministers belonging to different denominations, for conference, when an auxiliary committee was formed. On the same evening a public meeting was held at St Nicholas Lane U. P. Church—the Rev. H. Angus presided—and addresses were delivered by the deputation and others. The Rev. D. Arthur, in moving a vote of thanks to the deputation, gave cordial expression of attachment to the Society, which met with a hearty response from the audience. As shown by the gradual increase of annual contributions to this Society, the interest in the cause of Jewish missions is progressing in this important city, and it is hoped that the Auxiliary Committee now formed will serve still more to stir up churches and individuals to prayer and liberality, on behalf of the people 'yet beloved for the fathers' sakes.' —

ELGIN.

THE SIXTH ANNUAL MEETING of the Elgin Auxiliary was held on Wednesday evening, the 1st Oct., 1856, in the United Presbyterian Church, Moss Street. The Rev. A. Guthrie, President of the Society, opened the Meeting with prayer, after which he stated, in a few appropriate observations, the claims of Jewish Missions. The Annual Report having been read by the Secretary, the adoption and printing of the Report were moved and seconded, in short but able addresses, by the Rev. Adam Lind, and the Rev. G. Sandie (Gourock); after which important details were furnished at con-

derable length by the Rev. R. G. Brown, from Alexandria, in reference to the progress of Jewish Missions in various parts of the world which had been visited by him. The proceedings of the evening were closed with prayer by the Rev. John Pringle.

Sixth Annual Report.

It may safely be laid down as a settled maxim, that if any man loves the cause of Christ where it is established, he must necessarily desire to see it established where it is not. Christianity is pre-eminently the religion of love, and no one can have imbibed its spirit, who does not feel a sincere and intense desire for its dissemination. We find, accordingly, on record in the New Testament Scriptures, a variety of instances in which individuals, on embracing the Gospel for themselves, proceeded straightway—under the impulse of Christian principle, and without needing one word of exhortation to be addressed to them—to do what was in their power to bring others into possession of the same precious blessings with themselves. When, however, it is considered, in addition to this, that the diffusion of the Gospel is matter of explicit injunction on the part of its Author, to neglect efforts for its dissemination becomes a breach of express command, and involves disobedience to the highest authority.

In relation to the object more particularly contemplated by the Society, of which our Association is an Auxiliary, the 'Conversion of Israel' is an object which the followers of Christ would have been bound to labour for, even though the obligation to do so had rested simply on the general ground that the Jewish nation, forming part of the human family, are included in the unrestricted commission given by the Saviour to his disciples on the eve of his ascension to glory. It is not, however, simply on this ground that the cause of Jewish Missions rests. While the Jewish nation have a strong claim on the *compassion* of the Christian Church in consideration of the 'blindness in part which has happened to them,' they have a no less powerful claim on the *gratitude* of the followers of Christ, who are indebted to them, under God, for a Bible, for a Saviour, and for all the knowledge they possess of the One living and true God.

The following Subscriptions have been paid over to the Treasurer during the past year:—

Collected by Mrs M'Neil,.....	£4	17	7
... Mrs Lind,.....	4	14	4
... Miss J. M'Kinnon,...	8	8	0

Collected by Mrs M'Kean.....	£1	7	6
... Mrs Pringle and Miss MacLachlan,.....	4	3	0
... Mrs Urquhart and Miss Fraser,.....	0	16	0
... in Rev. A. Guthrie's Chapel,.....	1	13	0½
... in Rev. J. Pringle's Chapel,.....	1	12	6

Abstract of Treasurer's Report from Sept. 1855 till Sept. 1856.

1856.	Dr.		
Sept. 30.	To balance on hand,	£4	2 10
	To Subscriptions,.....	19	6 11
	To Col. in Mr Guthrie's,	1	13 0½
	To do, in Mr Pringle's,	1	12 6
		£26	15 3½
1855.	Cr.		
Oct. 12.	By paid for Advertising,.....	£0	8 6
	By paid Printer's account,.....	0	10 6
	By paid Postages and Receipt Stamps,...	0	1 1
	By Remittance to Glasgow,.....	23	0 0
1856.	By Balance in Treasurer's hands,.....	2	15 2½
		£26	15 3½

That the above is a correct statement of the Society's Receipts and Disbursements during the past year, is attested by

GEORGE ANDERSON.
ALEX. RIACH.

PAISLEY AUXILIARY.

An interesting course of lectures was delivered on Sabbath evenings, in the months of November and December last, in connection with this Association, by the Rev. Messrs. Clark, Barrhead; A. G. Forbes, Glasgow; Isaac Salkinson, missionary, now of Hamburg, and the Rev. John Edmond, Glasgow, on the following subjects:—The Jews of the post-prophetic period, till Christ—The Jews of the early Christian and middle ages—The Jews of modern times, and The special claims of Jewish missions. There is reason to believe that these lectures have proved the means of extending interest in the great object at which the Association aims—the conversion of the Jewish people to the faith of the gospel.

ORKNEY—WESTRAY.

FORMATION OF A FEMALE ASSOCIATION. By a communication just received, we are informed that a meeting of females was re-

cently held at this place, when the following resolutions were adopted:—

1. Remembering that 'blindness in part has happened unto Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob,' we resolve to form ourselves into a Missionary Association, to be called the 'Westray Female Missionary Society,' and whose *primary* object shall be the conversion of the Jews to the faith of the Gospel.

2. That while the primary object of this Association is the conversion of Israel, it shall be competent for the members, at the annual meetings of the Society, to allocate a portion of the funds to such other objects, connected with Home or Foreign Missions, as they may see fit.

3. That a Treasurer and a Committee, consisting of two from every district, be now chosen. The Committee to meet with the Treasurer at stated periods for prayer and conference.

4. That two young female collectors be appointed in every district: that they be instructed to request contributions monthly from all the female members and adherents of the Church. That the two collectors go together to solicit contributions, and that they insert the names in a collecting book, to be shown to the Treasurer when the contributions are handed to her.

5. That the annual meetings of the Society shall be held in the Westray United Presbyterian Church in summer, and that the first public meeting be held in the month of June or July.

6. That Mrs Reid be elected Treasurer and Secretary, and that Mrs Harcus, Mrs Rendall, Mrs J. Rendall, Mrs Porringer, Mrs Tulloch, Mrs J. Rendall, Junr., Mrs Henry Burger, and Mrs J. Bain, be elected members of Committee.

At the above meeting the following address, prepared by the lady who has been appointed Treasurer and Secretary, was read by her:—

MY DEAR FRIENDS,—In now forming ourselves into a Society to aid, as far as our limited means will allow, those followers of our Lord Jesus Christ who are seeking the peace and prosperity of Jerusalem, it will be right and profitable to mention several considerations which will aid us to work cheerfully and perseveringly. If we are truly God's people, our first duty is to seek the salvation of those united to us by the ties of nature, then our neighbours and fellow-countrymen, and next the heathen, which comprise not only those who have never heard

the glad tidings of salvation, but also those who call themselves Christians, while, in reality, they are worshipping false Christs and adoring animate and inanimate creatures. The field is the world; and though no part, nor tribe, nor people, can claim to be more interesting than another on account of distance, or climate, or scenery, or language, or any other adventitious circumstances, yet there is a tribe, a people, scattered abroad upon the face of the earth,

'Tribes of the wandering foot and weary breast,'

whose claims upon our warmest sympathies, our most zealous endeavours, are many and great; the greatest distances, all climates, every kind of scenery, all languages, are theirs, yet not these form their claim; no, it is something higher, holier, happier, than all or any of these, it is the fact that they are the people 'whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.'

To whom but to them, under God, are we indebted for the Bible? Whose history has so contributed to our instruction, by encouragement and by warning, as theirs, both nationally and individually, past, present, and future? Of whom, as a people, have such glorious things been predicted as of them, and what blessings have not been promised by God to those who seek the wealth, the peace, and prosperity of his once peculiar and beloved people? 'He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! as the valleys are they spread forth, as gardens by the river sides, as trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.' And though, since the time these things were said of the people, they have 'become an astonishment, a proverb and a by-word among all nations,' yet we have every reason to hope and trust that the time is not far distant when they shall dwell in goodly tabernacles, on which the candle of the Lord shall shine, when they shall be as a garden watered by the dews and rains of heavenly influences, trees of righteousness, the planting of the Lord, producing rich and abundant fruits to his glory and praise. And, O, how delightful, how blessed, and what an honour to be permitted to assist in forwarding that grand consummation, even in the humblest manner or the smallest degree! But even, notwithstanding all these things, the principal, the only thing which ought to constrain us to this work, is love and gratitude to our blessed Saviour. Can we ever do enough to mani-

fest our love to him who loved us so that he died for us to atone for our sins, the just for the unjust, that he might bring us to God? Oh, why is this so much kept in the background? Surely much of this must arise from the frequency with which we have heard or read the story of redeeming love. If we are, as we profess to be, united to Jesus, the 'true vine,' let us see to it that we are indeed fruit-bearing branches, else we know what will be the fearful result—not pruned, but lopped off and cast away.

And, dear friends, there is a very solemn consideration which here rushes on my thoughts. If it is dutiful to work with and for God, we cannot begin soon enough, nor work hard enough, *for the time is short*. There is no working in the grave. Now is the time; and, when we come to give in our account at the bar of God, will we regret, think you, that we have done all we could to swell the number of those who shall hear the joyful welcome, 'Come ye blessed of my Father.' Oh no! our only regret will be that we have not done more.

It is a solemn thing to look death in the face, and there are here several who have done so more than once. Yes, we have been at the brink of the Jordan of death, but God in his providence hath said to us, I brought you there for good reasons, which you shall know hereafter; you have a little more work to do, a little longer to wander in the wilderness; work diligently, walk circumspectly, with your armour on, ready to meet and conquer foes, and then when I do send a messenger to call you to the land of peace, and happiness, and rest, your rest will be the sweeter, your happiness the greater, and your 'peace shall be as a river.' Yes, dear friends, let us labour and pray, and not weary in well doing, for we know that in due season we shall reap if we faint not.

There is much in the present condition of the Jews to encourage us to pray and labour for them. From every quarter we hear of a 'shaking among the dry bones,' that God is rending the vail which is on their hearts, or, to use another figure, the vail is growing so thin with age, that a glimmering of gospel light is shining through it; but it is to be deplored that false lights are also discerned, a moral *ignis fatuus* leading to the marshy pitfalls of Romanism and Infidelity, but this should only lead Christians to be the more active in disseminating that heavenly knowledge which will make them wise unto salvation. Another most encouraging fact is, that in every quarter men are turning their eyes towards them, and taking an interest in them, as if in expectation of some coming

interesting event. Their land, too, that promised and enjoyed and abandoned land, is now also the centre of much and deep interest, not only to the Jews themselves, but also to men of all lands—but especially to those who think of it as the scene of so many amazing and glorious doings, but peculiarly as the scene of our Saviour's life of suffering, and his ignominious death. One never tires of hearing or of reading of this land of wonders. I read the other day that a rich Jewish lady had purchased the Mount of Olives, and had got a grove of olive trees planted on it. Whether or not the Jews are to be restored to their own land, which has so long enjoyed its Sabbaths, is not material to us at present; what we have to do is to endeavour after fitting some of them at least to dwell in the heavenly Canaan, to be found worthy 'to sit down with Abraham, Isaac, and Jacob, in the kingdom of God.' But while, dear friends, I so earnestly direct your attention to the claims of the Jews, I would as earnestly urge that while we do this part of our work, we must not leave any other undone; no, our hearts are surely large enough to embrace the whole world. Let us see to it that we are anxious to support, by every means in our power, the cause of Christ everywhere, in our own hearts, in our families, and in our neighbourhood, and I know that if we are in earnest about even one of these duties, we will be so about the whole of them; our love and care for others will react upon ourselves, we will feel it to be 'more blessed to give than to receive.' Then let us resolve that we will give God 'no rest until he establish and make Jerusalem a praise in the earth;' and that we will prove God with our self-denying labours, and see if he will not open the windows of heaven and pour out blessings upon us until there shall not be room enough to receive.

I intended to have stopped here, but a thought has just occurred to me which I cannot well pass over. Some of you are apt to say, what can we, a few poor women, do? I will answer by asking a few other questions. Who ministered to Christ when he wandered a stranger without where to lay his blessed head? Women. Who anointed him for the burial? A woman. Who was the first to welcome him on the resurrection morn? A woman. For whose grief did Jesus weep? The grief of two women. Who assisted to raise and decorate a dwelling place for Jehovah in the wilderness? Wise-hearted women. Let us imitate them in our self-denial and our liberality. They willingly gave up what women of all ages are said to be fond of, namely, their looking glasses, and they spun for the work, and brought of what

they had spun until they were told to give over bringing. We read also of women assisting to rebuild the ruined walls of Jerusalem. Let us try to imitate these noble examples: and let me say to those who are widows and destitute—do not say, though too poor even to have a mite to give, I can give nothing, and so discourage the hearts of the young collectors; no, ask them kindly in to your dwelling, and say thus, 'Silver and gold have I none, but such as I have I give.' I bid you God speed, and I will pray that God may prosper his own work; and be assured these words, spoken in a kindly manner, will do more to encourage and warm their young hearts, than would even so much money given with a grudging spirit. 'God looketh not on the outward appearance, but on the heart.'

GRATITUDE FOR SPIRITUAL GOOD RECEIVED THROUGH ONE OF THE SOCIETY'S AGENTS.

The secretary has recently received a communication, from which we give a brief extract, omitting names. 'I enclose one pound note received from Mr —, to be applied to the Temporal Aid Fund for Algiers; it is an acknowledgement of the goodness of God in delivering him from a state of spiritual darkness, bordering almost on despair itself.

He has visited me several times, and expatiated on his deliverance with great gladness. In the midst of his deepest distress he met Mr Weiss, who spoke to him so very kindly that the impression never left his mind. He wishes thus to express his obligation to the author of "The Christian Jew on the Old Testament Scriptures." . . . When we meet I will tell you more of the history of Mr —'s deliverance, and the way by which it was effected. Jehovah sometimes uses wonderful means to accomplish his wise and gracious purposes of mercy on behalf of the objects of his everlasting love.'

LIBERAL DONATIONS.

A Christian lady, belonging to England, who for some time resided at Algiers, and there became acquainted with this Society through the labours of its Missionary, Mr Weiss, has, since her return to Europe, forwarded five pounds to Mr Weiss, to be applied to the relief of poor converts or inquirers, at Algiers, and other five pounds to the treasurer. A letter has just been received from the same lady, who was at the date, 14th January, on her way to Greece, in which she states, that she has instructed her bankers in London to pay on the 1st February the sum of ten pounds to this Society.

FOREIGN.

Hamburg, January 2, 1857.

MY DEAR SIR.—Now that the old year is gone, and the new takes its place, and while I am a little settled and composed, I shall give you a short account of my proceedings here.

I shall not trouble you with any description of the place, or its inhabitants and their manners; nor do I intend to depict the advantages and privileges I found in Britain, and which are sadly wanting here. I design only to refer to my personal affairs, and the object for which I am sent here.

I left Leith on the 19th of Dec., and arrived here safely the 21st. After offering up my thanksgiving for the favourable voyage, and pouring out my heart before the Lord for success in my mission, I landed, and called first on Mr Elvin, who recognized me gladly. The following day, which was Monday, I called on Dr Craig, who kindly informed me of a lodging in a Jewish family. I called upon the party indicated, saw him, his house and family, and his boarding school, with its ten young Jewish inmates, besides an extensive Jewish day-school. They all appeared respectable, and specially attractive to my mind; and though the

street and rooms assigned for me were very narrow, and the rent for board and lodging high, yet I coveted that dwelling-place, and loved the company of so many beautiful Jewish youths. I informed the master and mistress, therefore, that I was a Jew, and a believer in the Lord Jesus, and hope to live consistently with this profession; if they would not object, I would like to stay with them. Strange to say, they *did not* object, and I became an inmate in their house. On Thursday, which was Christmas, there was no school, and, after breakfast, we held together a long and friendly conversation. I explained my Jewish condition, and how I became to believe in, and love the Lord Jesus. It was interesting and amusing to them to hear me; how I strictly observed Judaism, and am attached to Christianity. They scarcely contradicted me, and our friendship was by no means diminished. Mrs said she would introduce me to a relative; and, in case I should visit Berlin, she would give me a letter of introduction to another who resides there. The same day, 8 o'clock in the evening, both of them called on me, and we spent the evening pleasantly till bedtime. I proved from Scripture, from Jewish

latter history, and from the present Judaism itself, that the Messiah must have come, and there was none other than Jesus of Nazareth. On Friday, the following day, Dr told me he was pleased with my company and conversation, yet he would ask of me not to speak with him on the subject of religion in the presence of his boarders, and particularly not to speak to the lads about it. I answered I was sorry for this limitation; yet, as he had charge over them, I could not conscientiously converse with the boarders about Christianity. On Saturday, the young people and myself, went together to the Jewish Temple—an elegant building—where we found worship already in progress, conducted by two preachers, Dr Solomon and Dr Frankfurter, *one chazon or precentor*, who three were in one pew at the right of the pulpit, and at the left, in a similar pew, there were directors of the place, and deputies of the congregation, all curiously dressed. An organ and choir opposite the pulpit, and behind it is the law under a veil; higher is the name of Jehovah in Hebrew, and higher above it are the ten commandments; a few people in the centre, and a few women in the gallery, formed the congregation. After the choir had sung a hymn in German, Dr Frankfurter mounted the pulpit, and delivered a graphic discourse on the subject of the Machabean conquest, the Sabbath being *chanuca*—a commemoration of that conquest. One Jew went with us home, to whom I said, if the temple, preacher, and chorus, should be ever so good, there is no priest, sacrifice, or atonement. He heard it without making any remark.

On Sabbath I was invited to a Christian family, with whom I went to a splendid but empty church, and heard a most miserable sermon, if it deserved that name. I spent the whole day sorrowfully; my humble worship of the day was at night lonely at home. I was the whole time unwell, being much affected by change of climate and food. On Monday the spark became into a blaze—the Jews said I have already leavened the children in the school. The Master came very politely and told me, were he to live in private he would be most happy to keep me in his house, but as he is responsible for the school, it would be better that I should look for other lodgings. I remained, however, in his house till Thursday—New-Year—when I found the present lodgings, and hope to be here comfortable.

Lest the letter should grow too big, I shall say at present no more, except that I hope to keep up my acquaintance with — and his connections. And so far as I

can see, I believe I shall have access to the Jews to preach the gospel of our Lord, though we must leave the result of this preaching to Him. Messrs Becker and West, two missionaries of the London Society, are stationed here. I expect to meet with them soon.

The Lord's blessing be with you, with your whole house, and with your whole congregation on the new year, is the prayer of your faithful friend,

ISAAC SALKINSON.

EXTRACTS FROM MR ELVIN'S JOURNAL.

An Inquirer taking Leave.

June 6.—H—e came to-day to inform me that he must shortly leave Hamburg, as the Jewish police would not permit him to remain longer. I reminded him of the subjects of our frequent conversations, and of what we had read together in the Bible, and earnestly exhorted him not to cease to ask for the spirit of knowledge, that he might understand the Word of God. I read the 11th chapter of the epistle to the Hebrews, that he might be reminded that the pious in past times had many trials to endure. On taking leave he was much affected, and seemed truly grateful for the instructions which I had given him.

Reasonings concerning the Messiah.

June 17.—M—n I spoke with to-day. I reminded him of his promise to visit me, and inquired why he had not done so. He replied, because he feared lest I should ask him to be a Christian, and that he does not wish. I told him that I feared he was disposed to shut his ears against the truth of God. I quoted Psalm 95—'To-day if ye will hear his voice, harden not your hearts;' and remarked, that till this day the people Israel harden their hearts. He said that if he were sure that Jesus is the Messiah he would accept him. I directed him to read the Bible—compare the Old Testament with the New, that he might see and acknowledge the truth. This he promised to do, and also to visit me.

July 12.—M—n visited me to-day; we conversed on the commemoration of the destruction of Jerusalem by the Jews at this season. I remarked that the threatenings of God by the prophets had been fulfilled in the scattering of the people Israel, in consequence of their rejecting and killing the Messiah; and that although 1800 years ago the Messiah came, yet the Jews profess to expect his arrival. He replied that they must wait with patience until it please God to send him. I then pointed out some of the signs indicated by the prophets as to the

coming of Messiah, reminding him that Messiah was to come during the time of the second temple, and that the sceptre was not to depart from Judah until he came, and as both have passed, he must have arrived. I read to him of the promise and the birth of Jesus, and he seemed to listen with much attention, and remarked, that if all that was true, it was very pleasing. I replied that had it not been true it would have been contradicted long ago by the enemies of Christianity. I read to him the prophecy of Jesus concerning the destruction of Jerusalem, and from Paul's epistle to the Romans, concerning the future salvation of Israel. He seemed somewhat surprised at Paul's teaching, from having the impression that the New Testament was against the Jews. At parting he seemed friendly, and requested me to visit him again.

October 30.—M—n I met to-day—had not seen him for a long time. I inquired whether he believed he had been reconciled to God by the services of the last day of atonement. He replied that he did not know that he had done any evil, but as none is without sin, God had commanded such a day. I reminded him that our deeds are stained with sin—that there is none that doeth good and sinneth not—that the imagination of the heart is evil from our youth. He said it is not so bad. I explained to him that as descended from Adam we are like him sinful, and that God had promised that the seed of the woman should bruise the head of the serpent; that this seed was the Messiah, who was to deliver man from sin and its consequences. He answered, yes; but he must first come. I answered that if the Scripture be true, the Messiah has come; for since Jesus appeared 1800 years ago, all trace of the tribe of Judah and the family of David has been lost; but the Scriptures are true, and that according to them Jesus came at the set time, to whom, as the Messiah, the nations are now gathering to acknowledge him as the Redeemer. He replied, that if Jesus were indeed the Messiah, the Rabbis, who know the

Scriptures, would acknowledge him. I reminded him that it is written in the Psalms, 'He both filled the hungry with good things, and the rich he hath sent empty away;' also that 'To the poor the gospel is preached,' and 'There is no respect of persons' with God. He promised to meditate more on the subject, and hoped to see me again.

A Polish Jew on his way to England to profess Christ.

September 2.—M—g, a Jew from Poland, who intends to go to England to be baptized, I met to-day. He was detained here through his wife's illness. He has been an inquirer for eight years, and now professes faith in Jesus as the Messiah. I told him that it was not enough to know that Jesus was the true Messiah, but needful also to know him as bearing our sins, and to have peace in our souls through him. He said that he did so; but that his many sufferings and deprivations prevented his tranquillity of mind. I pointed to the sufferings of David, and said, that seldom any were turned to God without the experience of trials, and exhorted him to pray without ceasing.

Condition of Jewish Inquirers in Poland.

September 10.—M—g of Poland came to see me before his departure. We spoke of the state of the Jews in Poland. He told me that there the Jews converse much together concerning Christianity, but they fear to express their convictions. He believes that many of them are convinced that Jesus of Nazareth is the Messiah, but should they make this known, other Jews would shun them, and they would come into great difficulties. That the only way for them is to emigrate, and this, particularly in the case of men who have families, is no easy matter; for, besides the missionaries, who can do little, there are none to assist them. They consequently remain in the profession of Judaism. I exhorted him to be faithful to his own confession, and to trust in Jesus who gave himself for our salvation.

GENERAL INTELLIGENCE.

ALEXANDRIA IN EGYPT.

PROTESTANT SCHOOL.

A NOTICE appeared in our last September Number of the appointment of Mr Hogg as superintendent. On Monday, 10th November, 1856, a prayer meeting, in connection with Mr Hogg's departure, was held at Edinburgh, when H. D. Dickie, Esq., presided, and the Revs. Messrs Cullen, Leith, Parlange, Tranent, Brown from Alexandria, Salkinson,

now of Hamburg, and T. Henderson, secretary to the Scottish Society for the Conversion of Israel, took part in the proceedings. From the letter of a gentleman at Alexandria to a friend in Edinburgh, we learn that Mr Hogg is now at Alexandria, zealously engaged in the study of the Arabic, and that he has also commenced teaching. Six pupils have been enrolled, two of whom (Roman Catholics) have a partial acquaintance with

the English language, the others speak Italian. Contributions in aid of the Protestant school at Alexandria will be received by William Leckie, Esq., Commercial Bank, and H. D. Dickie, Esq., Ann-street, Edinburgh; or, by Mr John M Callum, 75 St George's-place, Glasgow.

The following is a list of additional contributions received at Edinburgh,—

IN AID OF PROTESTANT SCHOOLS IN ALEXANDRIA:

	£	s.	d.
Charles Lawson, Esq., ...	5	0	0
William Cowan, Esq., ...	5	0	0
James Black & Co., Glasgow, ...	5	0	0
Mrs M., Glasgow, ...	1	0	0
Wm. Duncan, 1 Heriot Row, ...	1	0	0
H. Rose, Hillside Crescent, ...	1	0	0
Mrs Greig, ...	1	0	0
H. D. Dickie, ...	2	0	0
John Millar, ...	1	0	0
John Macandrew, ...	1	0	0
W. J. Duncan, ...	1	0	0
D. Matheson, ...	1	0	0
John Geddes, ...	1	0	0
Dr Makellar, ...	1	0	0
Sir R. K. Arbuthnot, ...	1	0	0
John Macandrew, jun., ...	2	0	0
C. W. Anderson, ...	1	1	0
Thomas Oliphant, ...	1	0	0
R. Morrison, ...	1	0	0
Samuel Raleigh, ...	1	0	0
E. Meldrum, ...	1	0	0
A. W. Johnston, ...	1	0	0
Rev. G. D. Cullen, ...	1	0	0
From friends in Wick, per Mr Sowerby, ...	2	10	0
Mite—Mrs C., ...	2	0	0
Two Sisters, ...	1	0	0
D. M'Laren, Greenhill, ...	0	10	0
John Black, Ford Forge, ...	1	0	0
S. & Company, do., ...	1	0	0
James Scott, ...	0	5	0
R. Watson, Liverpool, ...	0	10	0
A. Musgrave, ...	0	7	6
Captain Scott, ...	1	0	0
G. Primrose, ...	0	10	0
A Friend, ...	0	8	0
Per Mrs Elmslie, ...	0	10	0
Mrs Ogilvie, ...	0	5	0
J. D., ...	0	2	6
Mrs E., ...	0	2	6
M. H. Wilkin, London, ...	0	10	6
Friends in Traent, per Mr Hogg, ...	1	3	1
Collection at Prayer Meeting, ...	0	16	6½
R. Anderson, 7 Gayfield Square, ...	0	10	0
Wm. Paxton, Berwick, ...	1	0	0
Robert Burns, Crowe, per William Cowan, ...	0	10	0
Mrs Ritchie, ...	0	5	6
James Grant, ...	1	0	0
J. A. Rankin, ...	1	0	0
The Rev. D. M'Ewan, ...	0	10	0
The Rev. J. Watson, ...	0	5	0
A Farmer's thank-offering, ...	5	0	0
Hugh Tennant, Glasgow, ...	5	0	0
Donations, per Dr. Brown, ...			
Mrs Conon, Aberdeen, ...	0	5	0
J. Turnbull, Edinburgh, ...	1	0	0
Rev. Dr. Black, do., ...	1	0	0
Rev. D. G. Crawford, Burntisland, ...	0	5	0
L. Pullar, Perth, ...	0	10	0
A Greig, do., ...	0	5	0
D. M'Kenzie, do., ...	0	5	0
J. Flockhart, do., ...	0	5	0
Mrs Alkman, do., ...	1	0	0
Mrs Bramwell, do., ...	0	5	0

W M'Donald, Perth, ...	£0	5	0
Mrs Graham, do., ...	0	5	0
Mrs Ogilvie, do., ...	0	10	0
Mrs Sandeman, do., ...	0	5	0
Miss Dawson, do., ...	0	5	0
W. Greig, do., ...	0	10	0
Misses Ross, do., ...	0	10	0
Mrs Hay, do., ...	0	1	6
A Female Friend, do., ...	0	1	6
Sundry small sums, do., ...	0	10	0
A Sailor's Wife, do., ...	0	2	6
Rev. J. Gillilan, Stirling, ...	0	5	0
Per Rev. W. Steel, Falkirk, ...	1	0	0
Mrs Whitson, ...	0	5	0
Mrs S. M. Moncrieff, ...	0	5	0
A Friend, ...	0	5	0
Collected at St George's (Free), Edinburgh, ...	1	5	6
R. Barbour, ...	2	0	0

FEMALE EDUCATION IN ALEXANDRIA.

The friends of Israel will be gratified to learn, that after several disappointments, a suitable place has been found for the *girls'* school, which it was the object of the Ladies' Association for Educating Jewish Females to establish in this important centre. Miss Pringle has made a most auspicious commencement, and has already thirteen pupils on her list. Eleven of these are Jewesses, and of the remaining two, one is a Mohammedan, and the other an Italian Protestant. As may be supposed, they are all in a condition of sad ignorance, but it is to be hoped that, by the blessing of God on the labours of their teacher, enlightenment will in due time ensue. It may be mentioned that six of the Jewish girls speak Arabic, and that this is the class of which the school is likely to be composed. In our next we will be able to give extracts from the Annual Report of the Ladies' Society. In the meantime, we commend the interesting cause to all those who seek the elevation and conversion of the rising race of Jewish females.

BRITISH SOCIETY.—FRANCE.

The following very interesting notes are from a communication of Mr Cohen, giving account of a visit to various French towns:—

Yesterday (Sunday) I was invited by Mrs T——, an English lady, who is labouring among the Roman Catholics here, to address a meeting which is held in her house, and among the rest of my hearers, I had the rabbi and his wife, who were invited by Mrs T——, and they listened with the greatest attention, as I related how I was led to believe in Jesus as the Messiah. He is a very interesting young man, of about 27 years of age, and of whom I have great hopes that he will one day be induced to believe in Christ. This morning (Monday) I called on him, and remained with him about an hour, and when I was about to leave him,

he took my hand, and in a low tone said:— 'You are engaged in a noble work.' I told him to read his Bible, and to write to me.

———. During my stay here I visited several families, to whom I preached Christ and Him crucified, as well as to a great number of my brethren, whom I met in the streets and other places; and although I was received by some as an unwelcome guest, yet, on the whole, I have nothing to complain of. I was listened to with apparent delight, and some even told me, that not only would they reflect on what I had told them, but that they would even procure Bibles, and read for themselves. Several told me that, if what I had mentioned were true, their state was a sad one. There are here about 4000 Jews; they have two synagogues, a rabbi, and three schools, two for boys and one for girls. But what I found most deplorable here, as well as elsewhere, was not merely their indifference to Judaism, but the great infidelity which is grafted in most of their hearts; a very few of them believe in a future state. What a fearful condition to die in! I went to the synagogue, and spoke to several whom I had seen on Friday. I asked them why they went to the synagogue, since they did not believe that there was anything more after this life? They said that it was from habit they went, but nothing more.

I hope the committee will take into their prayerful consideration the Jews in this place. There are here and in —— more than 6000 Jews, who are living and dying without having the Gospel preached to them. Are they to be neglected?

The day before I left, I met a Jew, with whom I entered into conversation, and I was pleased to find that he read the New Testament. He said it was now more than six months since he read the Testament, which he found most sublime, and that the words of Jesus very often touched his heart.

I have met with several Jews here, who still remembered Professor Pétavel's visit, and seemed delighted to talk about him, and some would have it that he is a Jew. I also met here two Jews, who attended the Jewish conference at Paris, and one of them told me that he was highly gratified with the addresses of the different gentlemen.

——— is quite a Jewish town. There are here (—— included, which is a little town at the other side of the river), more than two thousand Jews; they have three schools, a rabbi, and a most beautiful synagogue, which I visited on Saturday last; but I am sorry to say that their manners were very loose and indifferent, and the ser-

vise appeared to me anything but a religious one.

When the Jews were driven from Spain, they settled down in a village a few miles from here, where they must have remained several years, as there is a large burying-ground, the walls of which have only been rebuilt about two years ago, to preserve the place as a souvenir of their sufferings; but finally they were removed to E——, where they found an asylum, and where the most of them still reside, and it is in that place they have their synagogue.

It is only about twenty-five or thirty years since that the Jews have been permitted to reside in this place. They were allowed to do business here, but were obliged to be in E—— before sunset; but if, by chance, some of them were found after that time, they were hooted, stones thrown after them, and some of them were even thrown into the river. Poor Jews! you can hear a sorrowful story about them wherever you go. They have been afflicted and oppressed; still they exist as distinct as ever. They are, indeed, something like the bush which Moses saw burning, but was not consumed.

I found the Jews here very ignorant of the truth, but exceedingly willing to hear the Gospel. I was quite a novelty among them; they had heard of Jews believing in Jesus, but the most of them never saw one, and I had only to make my appearance in some of the streets in E——, and I had at once a crowd of Jews around me, to whom I preached the Gospel of Jesus for an hour or two at a time; and I am thankful to say that some of them felt so deeply interested in what I said about the Gospel, that after I had spoken to them for upwards of an hour they were still reluctant to let me go, and still desirous to hear more. Several told me that there was great need of a reform, and what I said to them went more to their hearts than the sermon which the great rabbi preached last Easter. I pray that some may find rest in Christ.

A most respectable Jew told me that he attended a meeting for the Jews at Paris, last summer, and heard an English milord, and that he had read the New Testament since then. He asked me several questions, from which I could see that he was pretty well acquainted with it. I told him that it was not sufficient for us merely to know Jesus Christ theoretically, but we must pray to Him, and ask Him to dwell in our hearts. I do not think he understood me, but I hope the Lord will open his eyes and heart to receive Christ as his Saviour.

———. There are here about 500 Jews, with a synagogue, two schools, and a rabbi.

I called on several of my brethren, some of whom received me very kindly, and I freely expounded to them all the prophecies respecting the Messiah, and remission of sin through His name; but they were so badly informed of their own Scriptures, that I believe not half of them understood what I said. They were, however, greatly surprised that so much of Christ and Christianity should be found in the Old Testament, and some have resolved to study the Old Testament Scriptures. Several appeared delighted when I told them that I hoped soon to visit them again, and two begged me to bring them a Bible each, at my next visit. I called on the Jewish schoolmaster, who told me that he had read the New Testament; but when I asked him what he thought of it

and of Christ, he said,—‘What I think of Christ no man shall know; God knows it.’ The day I left I met an aged Jew, to whom I preached Christ more than once during my stay here, who told me that from this time he would search, and endeavour to settle the question whether Jesus be really the Saviour of the world; and when I was about to leave him, he said,—‘I never thought of Jesus Christ as the Saviour of Jews, until you spoke to me about it. I knew that He was the God of the Gentiles; but now I hope that God will reveal Him to me, ere I die.’ There are here two Jewish Christians of very long standing; one has known Christ twenty-five years, and the other about sixteen years. I believe both of them are members of the Wesleyan Society here.

OBITUARY.

STEWART BATES, D.D.

It is our painful duty to record the decease of this pious and useful minister at Glasgow on the 7th Nov. 1856. His eminence as a Christian pastor, the influence which he exerted over a wide circle, his services to the general cause of Christianity, and the happy combination of judgment with zeal, which he displayed in promoting the cause of Christian love and union, entitle his memory to the esteem of the whole church of Christ, though, in his religious convictions, he belonged to one of the smallest of its sections.

He was born near Londonderry, in 1794. In his boyhood he owed much to the happy influence of maternal piety. He received his theological education in Glasgow under Professor M’Gill; and though he belonged to the Synod of Ulster, he was led, after long and serious inquiry, to connect himself, at a great sacrifice of worldly prospects, with the Reformed Presbyterian Church. In that church there was no opening for him in Ireland, and he remained for several years without a call. On a visit to Scotland, a congregation at Kelso enjoyed his services for a short time, and soon testified their appreciation of his worth and ability by a unanimous call, which was accepted. Ordained in 1823, he laboured in Kelso for fourteen years and a half. He was called to Glasgow in 1838, where he continued till his death. On the last Sabbath of October he preached his last sermon. Though gifted with a singular amount of self-control, on that occasion he was more than once nearly overmastered by the strength of his emotions, and closed the sermon with a verse of the hymn beginning, “The hour of my departure’s come.” On the

Tuesday he was laid prostrate with the illness from which he never recovered. Next day he was able to dictate a letter, as secretary for Foreign Missions, to one of the missionaries of the Reformed Presbyterian Church. During the few days he continued to linger under the progress of his malady, he was enabled, through divine grace, to manifest a calm readiness for his change. Even in his moments of unconsciousness, his thoughts, to judge from all the utterances which escaped his lips, were gravitating with singular constancy towards Christ and the things of Christ.

It was not as an eloquent preacher that Dr Bates excelled. His sermons evinced sterling sense, practical sagacity, a firm hold of the gospel, and no ordinary command of vigorous and idiomatic diction. In the quiet offices of pastoral duty he was a model. His appearances in the pulpit, though not remarkable for the graces of rhetoric, were weighty and powerful, from his clear judgment, deep sincerity, and knowledge of human nature; while they came home to his own flock with rare effect as the words of a man from whom, in the familiar intercourse of the week, they received so much unwearied attention, and in whom there was so much to love and admire.

He was the author of a few sermons, able, terse, and pointed. It was at his instigation that the synod to which he belonged ventured to start a scheme of missions, which gradually flowered into three branches, embracing the colonies, the heathen, and the Jews. He threw his whole soul into the cause of temperance, and to the skill with which he guided the movement in the West

of Scotland, must be ascribed in no small degree its respectability and success. Though committed fully to the principles of total abstinence, his calm and sagacious mind avoided much that was questionable and extreme in the views of its supporters, and he always conciliated respect when he did not accomplish conversion to his views. No good cause during the last twenty years but at once secured his aid, and in most societies and committees, his tact in gathering up the views of a meeting and reducing them to shape in lucid and definite language, brought frequent and heavy demands upon him for services of this kind. His labours for many years as one of the secretaries of the Evangelical Alliance, were untiring. With him Christian love was not the easy good nature springing from any incapacity to discern the importance of the principles by which different churches might be separated. In his character it had all the force and dignity of a principle,—never more honoured than when, with all the strength of his own denominational attachments, his heart was ever open in the exercise of the most catholic affection to every friend of our common Lord.—*News of the Churches.*

From an early period Dr Bates manifested deep interest in the progress of the Scottish Society for the Conversion of Israel, and although not, at the time of his decease, officially related to it, he had at various periods belonged to its directorate. Within a month of his death he preached on its belief at Paisley. He now rests in the safe keeping of Israel's Shepherd. May others be raised to follow his footsteps, and labour and pray for Israel's Redemption!

DEATH OF THE REV. J. NICOLAYSON,
JERUSALEM.

ALEXANDRIA, 21st October, 1856.

By last mail from Jerusalem, we received the melancholy intelligence of the death of the above distinguished servant of God. Mr N. died at Jerusalem on the 6th inst., from Syrian fever. He had been more than thirty years a missionary to the Jews in Palestine, and for the greater number of these years

in the city of Jerusalem; since the completion of the church he held the office of minister. Perhaps there are few missionaries who have witnessed so many varied scenes in the field of missions, who have suffered so much, who have done so much good and who were so much beloved by all denominations, as Mr Nicolayson. He was a great benefactor to both Jews and Gentiles and has been acknowledged as such by all who knew him. He formed the first educational institution of the mission at Jerusalem, and was the originator of the Jewish hospital in that city. His endeavour was to promote alike the spiritual and temporal welfare of both Jews and Gentiles, whilst, at the same time, they considered him as their best earthly counsellor. He was the first missionary of the London Jewish Society to the Jews in Jerusalem. He was a man of superior talents and qualifications, both as a classical and theological scholar, and few Gentile missionaries have ever attained to that high degree of Jewish learning which Mr N. possessed, while at the same time he was an eminent linguist. He was well known as a man of piety, energy, and discretion; and on the appointment of the first British consul in Jerusalem, he was urged by Lord Palmerston to accept that office. He was buried in full canonicals, and the public were admitted to see him in his coffin, during which time the church was hung in black. His death has cast a gloom over the inhabitants of the city, and his funeral day was a day of general mourning; his funeral was attended by all the consuls, and many of the clergy of the Greek, Armenian, and Abyssinian Churches, as well as by Mohammedan sheiks and Jewish rabbis, and many of the shops were closed for the whole of the day. He was carried to his grave exclusively by Jewish converts, and at his burial several affecting addresses were delivered both in English and German. He fell asleep in the full enjoyment of peace, and left the earthly Jerusalem to receive his reward above. His loss is deeply lamented in the whole of the land and no doubt still more at home.—*Commonwealth.*

SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

Notice to Ministers, Treasurers of Auxiliary Societies, Collectors and Subscribers.

It is respectfully requested that Collections and Subscriptions for 1856-7 be forwarded as soon as possible. The Society's Accounts for the current year will be closed on the 31st March.

THOMAS HENDERSON, Secretary.

75 ST GEORGE'S PLACE, GLASGOW,
14th February, 1857.

CONTRIBUTIONS RECEIVED FROM 18TH OCT. TILL 31ST DEC., 1856.

ABERDEEN —St Nicholas Lane U. P. Ch.—per R. Steven, Esq.,	£7	14	7			
Belmont Street (add.)—Col. Sermon by Rev. R. G. Brown,	3	0	0			
John Street Baptist Chapel—						
D. Macallan, - - -	£1	0	0			
A. C. Barker, - - -	0	15	0			
Joseph Rowell, View Place, - - -	0	10	0			
Small Contributions, - - -	0	5	0			
		2	10	0		
Friends at 208 George St.—per Rev A. Anderson, -		2	4	0		
St Paul's St. U. P. Ch.—Col. Sermon by Rev. T. Henderson,		1	15	8		
Charlotte St. U. P. Church—Col. Sermon by the Rev. R. Grant Brown, - - -		1	0	1		
St Nicholas Lane U. P. Church—Collected at Public Meeting, - - -		1	1	8		
John Stewart, Cotton Lodge, - - -		5	0	0		
Miss Stewart, - - -		0	10	0		
			£24	16	0	
ABERLADY —U. P. Ch.—Col. Sermon by Mr Salkinson, - - -				0	12	0
ALEXANDRIA (Dumbarton)—Mrs M'Lean, - - -				0	6	0
ALLOA —1st U. P. Ch. (Rev. P. M'Dowall's)—Sermon by Rev. R. G. Brown, - - -				7	0	0
AVONBRIDGE —U. P. Ch.—Col. Sermon by Mr Salkinson, - - -				1	5	0
BALRIGGIE —U. P. Church, - - -				1	0	0
BANFF —Cong. Ch.—Col. Sermon by the Rev. R. Frame, Peterhead—including don. from Miss Mitchell, Macduff, - - -	£2	7	6			
U. P. Ch.—Col. Sermon by Rev. R. Frame, - - -		1	3	6		
				3	11	0
BARRHEAD —U. P. Ch.—Col. Sermon by the Rev. R. Grant Brown, - - -				11	0	0
BERWICK —Church St. U. P. Ch. Missionary Society—per Rev. John Peden, - - -				2	0	0
BRIDGE OF ALLAN —U. P. Ch.—Col. Sermon by the Rev. R. Grant Brown, - - -				1	16	7
BRIDGE OF TETHY —Rev. Dr M'Kerrow, - - -				0	10	0
BURGHEAD —U. P. Ch.—Col. Address by the Rev. R. Grant Brown, - - -				0	12	6
CARRACH —U. P. Church, - - -				1	2	0
CAMPBELLTON —"A Sincere Friend," - - -				2	0	0
CARNOUSTIE —U. P. Ch.—per Rev. J. P. Miller, - - -	£3	9	6			
Col. at Evening Sermon by the Rev. G. Hutton, - - -		1	10	0		
				4	19	6
COMRIE —U. P. Church, - - -	£2	0	0			
U. P. Church Bible Class, - - -		0	10	0		
U. P. Church Missionary Box, - - -		0	1	4		
				2	11	4
COMRIE (Glassdale)—Bequest from C., - - -				0	10	0
CRAIGDAM —U. P. Ch.—Col. Sermon by the Rev. J. Miller, - - -				2	2	6
CRAIGMILL —Mission Col.—per Rev. R. Grant Brown, - - -				0	6	6
CULLEN —Rev. D. Brown, - - -				0	1	0
DALKRITH —East U. P. Ch.—Cong. Missionary Society, - - -	£7	10	0			
East U. P. Ch.—Col. Sermon by Mr Salkinson, including offering from "A Friend to Israel," - - -		7	0	0		
Cong. Ch. Col. Sermon by Mr Salkinson, - - -		3	11	0		
West U. P. Ch.—Col. Sermon by the Secretary, - - -		3	3	0		
Back Street U. P. Ch.—Col. Sermon by Rev. R. G. Brown, - - -		1	15	0		
				22	19	0
DUMBARTON —West Bridge-end U. P. Ch.—per John Ure, Esq., - - -				2	0	0
DUNDEE —Panmuir St. Chapel—Col. at Annual Meeting, per D. Urquhart, Esq., - - -				1	13	0
DUNSCORE —U. P. Church, - - -	£1	0	0			
U. P. Ch.—per Mr J. Fergusson, Speddoch, - - -		2	0	0		
				3	0	0
EDINBURGH —Newington U. P. Church, - - -	£5	3	0			
"A Disciple," - - -		5	0	0		
Mr Laing, Potter Row, - - -		2	0	0		
Collected by Miss Archibald—						
Mrs Cunningham, - - -	£0	5	0			
Isabella Archibald, - - -		0	5	0		
Mrs Steele, - - -		0	4	6		
Mrs Ferguson, - - -		0	3	6		
Carry forward, - - -	£0	18	0	£12	3	0

Brought forward,	-	-	£0 18 0	£12 3 0	
Mrs Pendrigh,	-	-	0 2 6		
Mrs Lamb,	-	-	0 1 0		
Mrs Gibson,	-	-	0 1 0		
				1 2 6	
A Member of Nicolson Street U. P. Ch.—per Rev. Dr					
Johnston,	-	-	-	0 15 0	
J. J.—per Mr Crawford,	-	-	-	0 5 0	
Per Rev. J. L. Aikman—J. S.,	-	-	£0 2 6		
“ “ S. D.,	-	-	0 2 6		
				0 5 0	
Mr D. Hay, Student—per Mr Salkinson,	-	-	-	0 2 6	
					£14 13 0
ELLON—U. P. Ch. Col. Sermon by the Rev. J. B. Ritchie,	-	-	1 0 0		
Widow Martin—per Rev. J. Ireland,	-	-	0 3 0		
					1 3 0
FALKIRK—per Rev. Wm. Steel,	-	-	-	-	1 0 0
FORRES—U. P. Ch.—Col. Sermon by Rev. R. G. Brown,	-	-	-	-	3 12 0
FRASERBURGH—Cong. Ch.—Col. Sermon by Rev. R. G. Brown,	-	-	£7 0 0		
John Weymss,	-	-	-	2 0 0	
Missionary Box—per Jane Thomson, Kinglesses,	-	-	1 0 0		
Missionary Box—per Mrs Winchester,	-	-	0 7 1		
					10 7 1
GLASGOW—Oswald St. O. S. Independent Church,	-	-	£5 0 0		
Duke Street U. P. Church,	-	-	5 0 0		
Tollcross U. P. Church,	-	-	5 0 0		
Missionary Box in village of,	-	-	1 1 0		
Blackfriars Street Bap. Ch.—Col. Sermon by Secretary,	-	-	2 0 0		
Anderston Female Bible Class,	-	-	0 15 0		
M. W., a Member of the Female Auxiliary,	-	-	10 0 0		
Duncan Hunter,	-	-	1 0 0		
J. H. Young,	-	-	1 0 0		
David Yule,	-	-	1 0 0		
W. R. Findlay,	-	-	0 10 6		
R. Kaye, Partick Hill,	-	-	0 10 6		
John Smith, Esq., per Thos. Frame, Esq.,	-	-	0 10 6		
Mrs Gardner, Hope Street,	-	-	0 5 0		
					33 12 6
GOREBRIDGE—Rev. George Sandy,	-	-	-	-	1 0 0
GREENLAW—U. P. Ch.—Sermon by the Secretary, including					
Contribution from Mission Fund,	-	-	£2 10 0		
Wm. Lyall, Esq., Cammerlaws,	-	-	0 10 0		
Collected by Miss Miller—					
John Milne,	-	-	0 1 6		
George Frater,	-	-	0 1 0		
James Gibson,	-	-	0 1 0		
Alison Miller,	-	-	0 1 0		
Henry Miller,	-	-	0 1 0		
Mrs Purves,	-	-	0 1 0		
Mrs Walter Waddel,	-	-	0 1 0		
Mrs Shiels,	-	-	0 1 0		
Agnes Alexander,	-	-	0 0 6		
Thomas Frater,	-	-	0 0 6		
George Henderson,	-	-	0 0 6		
Alex. Miller,	-	-	0 0 6		
Janet Miller,	-	-	0 0 6		
					3 11 0
GREENOCK—Rev. A. Sinclair's Sab. School—per Mr John Borland,	-	-	-	-	2 0 0
HELENSBURGH—U. P. Ch.—Col. Sermon by Mr Salkinson,	-	-	-	-	1 10 0
HOWGATE—U. P. Ch.—per Rev. D. Duncan,	-	-	-	-	2 0 0
IRVINE—Jewish Society—per Mr Wm. Cunningham,	-	-	-	-	6 10 0
KILBARCHAN—U. P. Church,	-	-	-	-	2 0 0
KILMAURS—U. P. Church Collection—per Mr Hugh Dunlop,	-	-	-	-	2 9 0
KILMARNOCK—Col. Sermons by Messrs Salkinson and Brown,					
Prince's Street U. P. Ch.—(Rev. D. T. Jamieson's),	-	-	£4 15 6		
King Street U. P. Ch. (Rev. J. Symington's),	-	-	3 15 6		
Wellington Street U. P. Church (Rev. A. Hamilton's),	-	-	1 5 0		
					9 16 0

KILSYTH—U. P. Ch.—per Rev. Robt. Anderson,	-	-	-	£2	0	0	
KINCARDINE—U. P. Ch.—Col. Sermon by Mr Salkinson,	-	-	-	-	4	0	0
KINROSS—per Mr Robert Robertson—							
Montgomery Street Sabbath School,	-	-	-	£0	11	4	
East U. P. Church Sabbath School,	-	-	-	0	8	8	
							1 0 0
LAURENCEKIRK—Missionary Society—per Mr John Rae,	-	-	-	-	-	-	1 0 0
LARGO—U. P. Ch.—per Mr Wm. Wood,	-	-	-	-	-	-	1 0 0
MAUCHLINE—U. P. Church Juvenile Missionary Society,	-	-	-	-	-	-	1 18 3
MILNATHORT—U. P. Church—per Mr John Horn,	-	-	-	-	-	-	5 0 0
MUSSELBURGH—Mill Hill U. P. Ch.—Col. Sermon by the Rev.							
R. Grant Brown,	-	-	-	£2	0	0	
Bridge Street U. P. Ch.—Sermon by the Secretary,	-	-	-	1	10	0	
							2 10 0
NAIRN—U. P. Ch.—Col. Sermon by Rev. R. Grant Brown,	-	-	-	£2	5	0	
A Friend—per Rev. Wm. Bisset,	-	-	-	0	15	0	
							3 0 0
NEWCASTLETON—Miss Jane Scott—per Mr G. Hall,	-	-	-	-	-	-	0 5 0
OLD MELDRUM—U. P. Ch.—Col. Sermon by the Secretary,	-	-	-	£5	0	0	
Rev. J. M'Crie,	-	-	-	1	1	0	
Mr Anderson,	-	-	-	1	0	0	
							7 1 0
PAISLEY—Oakshaw Street U. P. Ch.—per Wm. Phillips, Esq.,	-	-	-	-	-	-	2 4 6
PERTH—North U. P. Ch. Miss. Assoc.—per D. Morton, Esq.,	-	-	-	£6	0	0	
Friend—per D. Morton, Esq.,	-	-	-	1	0	0	
							7 0 0
PETERHEAD—U. P. Ch.—Col. Ser. by the Rev. Geo. Hutton,	-	-	-	£3	3	8	
Cong. Ch.—Col. Sermon by Ditto,	-	-	-	£1	10	0	
A Friend in,	-	-	-	0	10	6	
A Friend do.,	-	-	-	0	10	6	
Two Friends do.,	-	-	-	0	6	6	
							2 17 6
							6 0 9
PORT-GLASGOW—U. P. Church—Col. Address by the Rev. R.							
Grant Brown,	-	-	-	£2	0	0	
Congregational Missionary Society,	-	-	-	1	0	0	
							3 0 0
RATHILLET—per Rev. James Borwick—							
Jas. Miller, Esq., Kinnear, for Schools at Alexandria,	-	-	-	£2	0	0	
Sabbath School,	-	-	-	0	10	6	
							2 10 6
RATTRAY (Blairgowrie)—U. P. Ch. Sab. School—per Rev. R. Russell,	-	-	-	-	-	-	0 10 6
RHYNIE—Cong. Ch.—Col. Sermon by the Rev. R. Troup, Huntly,	-	-	-	-	-	-	2 0 0
ROSEHEARTY—U. P. Ch.—per Rev. Wm. Balfour,	-	-	-	-	-	-	1 0 0
ROTHESAY—West Free Church—Col. Sermon by Mr Salkinson,	-	-	-	-	-	-	8 17 6
SAVOCH OF DEER—U. P. Church,	-	-	-	-	-	-	1 3 6
STIRLING—Cong. Church,	-	-	-	-	-	-	1 15 0
STRATHAVEN—East U. P. Church—per Mr Thomas Steel,	-	-	-	-	-	-	2 0 0
THURSO—per Rev. D. B. Mackenzie—							
A Friend, deceased,	-	-	-	£1	1	0	
Mrs Miller,	-	-	-	0	5	0	
							1 6 0
TILlicOUNTRY—U. P. Ch.—Col. Sermons by Messrs Brown and Salkinson,	-	-	-	-	-	-	6 6 0
TULLIMET—Collected by Mrs Anderson and Mrs Grant,	-	-	-	-	-	-	1 7 2
WIGTOWN—U. P. Church,	-	-	-	-	-	-	8 1 6
WOODSIDE—Free Church—per Rev. R. Grant Brown,	-	-	-	£0	9	6	
From a dying Girl,	-	-	-	0	3	3	
							0 12 9
YETHOLM—U. P. Church—Col. Sermon by the Rev. John Milne, Greenlaw,	-	-	-	-	-	-	1 17 8½

TEMPORAL AID FUND.

GLASGOW—W. G. Mitchell, Esq.,	-	-	-	-	-	£2	0	0
SOMERSETSHIRE—Yeovil, Pownhill, Mrs Warne, received by the Rev. Benjamin Weiss at Algiers,	-	-	-	-	-	5	0	0

May, 1857.]

TWELFTH ANNIVERSARY

OF THE

Scottish Society for the Conversion of Israel.

ON Sabbath evening, 19th April, the ANNUAL SERMON was preached at Renfield Street United Presbyterian Church, Glasgow, by the Rev. ANDREW A. BONAR, minister of Finnieston Free Church, formerly of Collace, to a large audience.

On the following evening, the Twelfth Annual Meeting was held at the Religious Institution Hall, St George's Place. On and around the platform were numerous ministers of various denominations, and other friends well known for their interest in the cause of Missions.

The Rev. George Johnston, D.D., of Nicolson Street United Presbyterian Church, Edinburgh, one of the Vice-Presidents, filled the Chair; and on his retiring, the Rev. Alexander Fraser of West Nile Street Congregational Chapel.

A portion of the 80th Psalm having been sung, the Rev. A. G. Forbes, of North Hanover Street Congregational Church, engaged in prayer.

The CHAIRMAN then rose, and was received with applause. He said—Christian Friends, when I left Edinburgh this afternoon, I had no thought that I would occupy the chair, and preside over this meeting. I came for the purpose of being a hearer and spectator, and probably of saying a few words of encouragement to the members and those connected with the Jewish Society, but I found that your respected and excellent president, the Rev. Dr. Robson, was from home, having gone to Berwick, and had asked the Secretary to apologize for his absence. In consequence of this I was asked to preside over the meeting, so long as I can spare time to be present with you. I am exceedingly happy to have the pleasure, for a short time, of presiding over the annual meeting of the Scottish Society for the Conversion of Israel. I was present at the formation of the Society, and have been more or less connected with the Association since the hour of its formation, and have always taken a deep interest in its movements. No one has rejoiced more in its prosperity than I have. I have done what I could in my own sphere in Edinburgh to promote its prosperity, and have been somewhat instrumental in reviving an interest in the Association among our friends in the East. (Applause.) In attempting to accomplish any great and difficult work, it is always a matter of importance to be able to cherish the assurance that we will be successful; and in putting forth efforts for the conversion of the Jews, we have the highest assurance that these efforts will, sooner or later, be crowned with complete success; for there is nothing which, I think, is more distinctly revealed in the sacred Scriptures than the future conversion of the descendants of Abraham, in the onward progress of the gospel of Jesus over the

world. There are many questions connected with the conversion of the Jews of deep interest, but with none of these have we, as a Society, any concern whatever, our object being simply their conversion to the faith of the Lord Jesus as the promised Messiah; and I think there is no truth more distinctly revealed than that the descendants of Israel will, sooner or later, acknowledge Jesus as the promised Messiah, and put their trust in him as their Redeemer. (Applause.) The Prophets and Apostles in their writings, urge this important fact, in proof of which I shall just read to you a few passages which I have selected. In the 11th chapter of Isaiah, beginning at the 10th verse, we read thus:—'And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' Then again, in the 69th chapter of the same book, at the 20th verse, we read—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.' Again, in Jeremiah, 31st chapter, we read, beginning at the 31st verse—'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After these days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.' I apprehend it is impossible, on any principle of fair interpretation, to regard these different predictions as having received their fulfilment in the return from the Babylonish captivity, or on the day of Pentecost, when so many of the Jews were brought to a knowledge of Jesus. They refer to a later period of the Messianic dispensation, and, I apprehend, distinctly declare the important truth—whatever else they may declare—that a time will come when, by the preaching of the everlasting Gospel, and through the influence of the Divine Spirit on that preaching, the descendants of Jacob shall cast away their unbelief, return to Jesus, and acknowledge him as the promised Saviour. (Applause.) These predictions receive a full illustration and confirmation from what the apostle Paul himself says in the 11th chapter of the Romans, where he tells us that God hath not finally rejected his people, for that even at the time he wrote 'there was a remnant according to the election of grace'—a remnant greater than was found in the days of Ahab, when God had 7000 reserved to himself who had not bowed the knee to Baal. He goes on to show that the vast majority of the Israelites will be converted, and the steps by which he proves this are worthy of remark. First, he tells us that God is able to restore Israel—'God is able to graft them in again.' Then their restoration is probable. 'If,' he says, speaking to the Gentiles, 'thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these (the Jews) which be the natural branches, be grafted into their own olive tree.' He then proceeds to the last step, and shows that their conversion is absolutely certain. 'The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob: and so all Israel shall be saved.' These are our encouragements to labour for the Jews. Not only are they included in the promise that 'all the ends of the earth shall turn unto the Lord,' but both the Old and New Testaments are full of precious promises in reference to the Jews themselves, and their conversion to the faith of the Gospel.

But, in addition to all this, the past history and present condition of the descendants of Israel afford a striking illustration of the prophetic statements. It is now 1800 years since their beautiful temple was burned to the ground—their splendid capital nearly razed to the foundation, and they themselves scattered over the earth. They have been sold as slaves—they have been wanderers in every quarter of the globe, oppressed and persecuted. All other nations seemed to have combined to annihilate the name and existence of the Israelites from the world. There is not a nation that is not stained with the blood of the Jew. But, notwithstanding after 1800 years of unexampled persecution, they not only exist, but exist in the face of all nations, as separate among all the kingdoms among which they have

wandered, as when they dwelt in their native fatherland, and were kept separate by the Old Testament dispensation from the surrounding nations. Not only are they as separate as a people, but they are as numerous at the present moment as in the days of Solomon, there being no fewer than five millions of Jews at present existing in all the kingdoms of the earth. What a contrast does this afford to the case of other conquered peoples! It is all but universally the fact, that conquered nations either disappear altogether, or completely assimilate themselves with their conquerors. Look at one fact. Who can estimate and separate the blood of the Britons, the Romans, the Saxons, the Danes, and the Normans—all of which go to make up the Englishman, now living in the southern part of the kingdom? It is impossible to do so. So is it with every other people; they become so commingled that one race disappears in another. Yet there is the Jew! Persecuted and ground down by all nations, he yet exists in the face of all people. (Applause.) Surely they must be preserved for some important purpose. They have been preserved in a way that looks miraculous; and God works no miracles without some important object in view; and I think this is the great end contemplated by him, that in the ultimate conversion of the Jews he may hold forth to all the world such an example of his wisdom, goodness, and power, and of the truth of Christianity, as shall at last convince the world that God has sent his Son to save it. Such are some of the encouragements to put forth efforts for the conversion of the Jews. Efforts! one almost feels ashamed to speak of them. It is only yesterday, as it were, that Christians began to pity the Jew, to cherish sympathy for him, and to put forth anything like systematic effort on his behalf. Will you listen to what was the opinion of Luther in reference to the conversion of the Jews? 'The Jewish heart is so stock, stone, iron, devil-hard, that it can in no wise be softened. They are young devils, damned to hell; to convert these devils' brats, as some fondly dream from the Epistle to the Romans, is impossible!' Such were the sentiments of the great Reformer, in reference to efforts on behalf of the Jews. When he wrote this Luther surely forgot the statement of his Master, —'With men this is impossible; but with God all things are possible.' (Applause.) Luther surely forgot the power of that grace which subdued the enmity of his own heart; for the same grace that converted him, and which converts you and me, is surely all-sufficient, if put forth, for the conversion of any individual of the human family, however hard-hearted or depraved that individual may be; and though the descendants of Abraham may be fearfully insensible, and strong in their unbelief, they are not beyond the reach of that grace which can melt the hardest heart and subdue the strongest enmity. (Applause.) It is not 60 years since the first society was formed in this island for the purpose of seeking the conversion of the Jew. The society in connection with the Church of England was the first in the field—it was formed in 1808. What has been the result? There are at present between 60 and 70 Jewish ministers labouring in connection with that body; and there are upwards of 200 Jews, belonging to different denominations, preaching the everlasting gospel in different parts of the world. Not only so, but there have been multitudes of Jews converted to the faith of the gospel. In London alone, there is a Church composed to a large extent of Jews, and a school in connection with that Church attended by upwards of 100 Jewish children. On Mount Zion itself, the City of David, once the glory of the whole earth, there is now a Church, where Jews meet every Sabbath for the purpose of worshipping the Lord God of their fathers, and professing their faith in Christ, and that almost within sight of the spot where their fathers nailed him to the cross and put him to death. The prejudices of the Jews are giving way, and Drs Nicolayson and Grant, writing of Palestine a short time since, state, that go where they may, instead of bestowing on them bitter oaths and curses as formerly, the Jew is prepared to listen to them, and they are permitted to enter into conversation with them about Jesus of Nazareth. Need I refer to the operations of this Society to show that labour spent for the Jew is not labour spent in vain. I trust this Society will go on prospering more and more, that it will take a deeper hold of the Christian mind of Scotland, and that instead of a few labourers here and there in the fields where Jews are to be found, we may soon have labourers in abundance in every quarter, preaching to them the glad tidings of salvation through Jesus Christ. We will thus be doing what we can to hasten the fulfilment of the glorious prediction, when Judah shall not vex Ephraim, and Ephraim shall not envy Judah, and when united to one Saviour, they shall acknowledge and crown him Lord of all. (Applause.) The Rev. Dr concluded by expressing his regret that, having to return to Edinburgh that evening, he was obliged at this stage to leave the meeting. He then vacated the chair, which was taken by the Rev. ALEX. FRASER (of West Nile Street Congregational Chapel), who called upon

The SECRETARY to read an Abstract of the Annual Report. (For Annual Report, see page 14.)

The CHAIRMAN remarked, that there was much in the Report to lead them to thank

God, and take courage. Christianity was essentially missionary in its character; the great work to which the Church was called was a missionary work, and the field of her operations was the world. While seeking the spread and advancement of the Redeemer's kingdom, we ought never to forget the special claims which the descendants of Abraham had on our sympathy, prayers, and active efforts. They were an interesting and important part of the human family, and God had given us ample encouragement to labour for their conversion by the purposes he had disclosed, and the promises he had given in his word. They had long remained in unbelief, but we had every reason to hope that the time was drawing near, when the veil of unbelief shall be removed from their minds, and when they shall see Jesus to be the true Messiah, and bow to the sceptre of his grace, embracing him as the only Saviour, and seeking to proclaim the unsearchable riches of Christ among the Gentiles. The Chairman called upon the Treasurer,

Mr GATHERAL, who submitted an abstract of accounts for the past year, for which, see page 28.

The Rev. Dr PATERSON, of Hope Street Baptist Church, was then introduced to the meeting, amidst great applause. He said, the resolution he had to propose—as he dared say they would understand, from its coming first in order—was, that the Report, an abstract of which had now been read, be adopted, and, with the Treasurer's statement, be printed and circulated, under the superintendence of the Directors of the Society. He could have wished that Dr Johnston had read this resolution after his luminous introductory speech, which would have gone as a very good recommendation in favour of their adoption of the report. (Hear, and applause.) He did not intend to detain them by going over the same field as had been travelled by Dr Johnston, in reference to the means adopted by the Christian Church in order to promote the conversion of the Jews. The report referred to the extension of the foreign operations in the direction of Hamburg, an important central station for obtaining access to the Jews, and it also contained some interesting statements in regard to the operations carried on at Algiers and Alexandria. He had, however, to express his regret at the meagre account of conversions which had been brought under their notice. They had been told by the Chairman (Dr Johnston), of 60 Jewish ministers connected with the Church of England, and of 200 Jews belonging to other denominations, who had been brought to Christ, and were now labouring in different parts of the world; but he was sure they must all feel that, in comparison with what had been done among the heathen, but a small amount had been accomplished by this Society during the past year. He did not mean to say that the labour expended had not been well expended, or that the men occupied in the work had not been zealous in what they had done; but, at the same time, they did not put on the record many conversions. He referred to other departments of missionary labour, as, for instance, to Burmah, where thousands of the Karens had been converted to Christ, through the instrumentality of the missionaries in these quarters. The matter, he thought, could be easily explained. We had not merely, in the case of the Jews, the ordinary amount of human hostility to the gospel to contend with; but their enmity was much greater, and, in this respect, he believed they stood in the same position as they did 1800 years ago. Their hostility was unmitigated. Only the other day, we found the chief magistrate of London—a man holding the highest place of honour which could be given to a magistrate—avowing and declaring himself, by his position, to be an enemy of Jesus. If he was not, why did he not say so—that he was a Jew no longer? The other day, the marriage of the daughter of a Jewish baron took place in London. Some of the highest nobility of England, members of a church regarded as the richest hierarchy on the face of the earth, were witnesses of the ceremony, which was unmitigatedly Jewish from beginning to end. There was no retraction of the old economy—no honour given to Jesus. The Old Testament alone was recognized—there was not a vestige of the New. With that affair we had nothing to complain, but we must look at it in this light—of an open, plain, and distinct avowal that they are the men their fathers were. In the midst of this Christian nation, these Jews, the wealthiest, most educated, most distinguished of their race, openly avow that the New Testament is the vision of an impostor. By act it is done, whatever thin veil of civility is thrown over the occasion. The Jews maintained a two-fold relationship to the cross of Christ. The one was that they were exiles, scattered over the face of the earth in consequence of the crucifixion of the Messiah. They bore the mark of the Cross in their expulsion from Canaan. In the language of the apostle, the wrath was come upon them to the uttermost. Their present expulsion from the land of Canaan, the destruction of their temple, the abrogation of the Law, and their dispersion through all lands, could be accounted for only by the Cross. The other relationship was that in which they were the involuntary witnesses for Christ. They were there as a people bearing witness to the truth we believed in. Exiled, yet unconfounded with the nations,

they tell the universe, in their woe, Jesus Christ is Lord of all. Their hostility was marked in the striking language of Luther, quoted by Dr Johnston. Such language might be grating on our ears, after the lapse of 300 years, and might appear singular to us in a man with such a spirit as his, with so much of the love of God in him, and who was so zealous for the honour of Christ; still, if we went into the matter, as honestly viewed by Luther, and left out of view the seemingly barbarous language in which he uttered himself, it will be found that he has merely indicated the spirit in which their fathers despised, hated, and put to death the Saviour of men, and whose own words were, 'Ye are of your father the devil.' Their enmity to Christ is unchanged. The mission to the Jews stood on the same ground on which we proposed the conversion of any other portion of the human race. Its position was that in which Paul placed it, who said he could wish himself accursed from Christ for his brethren, his kinsmen, according to the flesh. This man was the founder, under God, of the great Gentile missionary enterprise, more than 1800 years ago; and his spirit was ours in so far as we promoted the conversion of men, Jews or Gentiles. The ground on which we stand is the same. The very feeling that led him (Dr Paterson) to seek the conversion of the vilest profligate down in the lower parts of this city, was the very feeling that led him to desire the conversion of the Jew. He had no more faith in the blood of a Jew as to anything spiritual, or in reference to his Lord and Saviour, than he had in the poorest sinner to be found within the compass of this great city. This, however, did not diminish our zeal in the matter. We advanced in seeking the conversion of the Jew, from the love of God manifested in Christ, from the power of His Gospel, and from the power of the Spirit of God in accompanying the preaching of that Gospel; we advanced in this cause, because we believed that the power that converted us, and which converts any sinner, is the very power that may convert any Jew. We took part in sending missionaries to the Jews, that some of the descendants of Abraham might be brought to know that Lord in whom we believed. (Applause.) But, whilst the ground occupied by this mission to the Jews was the common ground of all missionary enterprise, there were certainly peculiarities in the position of the Jew which required a special agency to meet them. There were the prejudices of his race, gathered and confirmed through many generations, and which could only be met by men who were thoroughly acquainted with the Jewish mind. Such men were Weiss, Philip, and others, who have gone forth with their minds stored with knowledge, which would enable them to combat these prejudices; and who, above all, would speak to their countrymen from the indwelling experience of the love of Christ.

There was, however, one great source of satisfaction in the report, when it was stated, that the Society's missionaries did not confine themselves simply to the Jews, but spoke to men of Gentile extraction wherever opportunity was granted them. In this way there was a recognition, on their part, of the spirit of their Master. They were not sent simply to the lost sheep of the house of Israel, but have gone forth as missionaries of the Cross, desirous of making known the way of salvation, through Christ, to both Jew and Gentile. At first sight, the Society looked as if it were unduly United Presbyterian. But this had arisen simply from the fact, that they contributed, out of all proportion, most largely to the funds. And, indeed, looking at the state of matters in this respect, there was no little likelihood of the mission sliding over, at no very distant day, into the hands of the United Presbyterian Synod altogether. At such an event he would not be sorry. He was so unsectarian in his feelings on this subject, that if the mission were conducted with energy and zeal by that body of Christians, he would, without hesitation, bid them God speed. Neither Baptists nor Independents did much for the Society; and, were it not that the United Presbyterians had put their shoulders to the cause, the account that night would have been different from what it was. Dr Paterson then appealed to the friends belonging to the United Presbyterian body who had this matter in their hands so very largely, to be more zealously devoted to the work. They could not give too much of their money to promote this undertaking; they could not supplicate too earnestly the blessing of God on the labours of the missionaries; and if they should see comparatively few brought to the knowledge of Christ, still they were evincing the spirit of their great Master—and, in this cause, seeking to promote the great object for which their Saviour bled and died. (Applause.)

Mr WM. KERR seconded the adoption of the Report, which was unanimously agreed to.

The Rev. JAMES KNOX, A.M., of Pollock Street United Presbyterian Church, moved the second resolution, namely—'That this meeting recognizes the special claims of the Jews on the Christian Church, and urges the importance of increased effort for their spiritual well-being.' He said—Before I was asked to speak to the resolution just read, another was submitted to me, to the effect that it was desirable there should be at least two agents at each of the stations occupied by this Society, and that this meeting pledge themselves to sustain

the directors in carrying out this object. It has been deemed advisable to withdraw that motion in favour of the more general one I have now read: but though the motion itself be withdrawn, I trust the object it has in view will not be lost sight of by the directors. It is a proposal, as I conceive, of the very highest importance, and one which ought to be hailed with satisfaction by all the friends of this Society, not only as affording the means of greatly extending the operations of the Society, but more especially as calculated to exert a happy and beneficial influence on our missionary agents themselves, in the way of stimulating and encouraging them in their labours. It cannot be denied that in this as well as in every other department of labour, 'two are better than one.' The man who goes forth alone and labours single-handed in the cause of Christ, amidst Jews or Gentiles, can scarcely avoid the depressing influence arising from the spectacle of the multitudes around him given over to the blindness of superstition, the darkness of idolatry, or the indifference and obstinacy of unbelief; and to this, even as much as to his constitutional temperament, may be ascribed the deep tinge of melancholy that runs through the life and religious experience of such a man as David Brainard, who laboured for many a year alone among the Delaware Indians. Surely it was a wise policy, aye something more than this,—the emanation of celestial wisdom, that led the early Christian Church to send forth her missionaries by twos, a Paul and a Barnabas, to labour among the Gentiles, and it ought to be a satisfaction to us to learn that the directors of this Society contemplate carrying out the same course recommended by so high authority, and by the uniform experience of the Christian Church. (Applause.) Coming, however, to the more general resolution I have now to propose, I feel that very little need be said upon it, as it is one that must command an immediate assent so soon as submitted. 'That this meeting recognizes the special claims of the Jews on the Christian Church, and urges the importance of increased effort for their spiritual well-being.' The Jews have claims on us in common with every body of unbelievers. All who are out of Christ must be tender objects of our sympathy. It matters not what be their race, or what be their clime, or what the religion, or no religion, they profess. Out of Christ they are under condemnation—they are yet in their sins—still exposed to all those spiritual and eternal woes from which our Saviour came to deliver us, and our sympathies therefore must flow out towards all,—there is no class of the *Christless* whom we dare leave beyond the range and sweep of our benevolence. But the resolution speaks of special claims possessed by this particular class, and without dissenting at all seriously from the statements made by my friend Dr Paterson, I must still be permitted to urge the speciality of those claims. (Hear.) No one, I think, recollecting the words of our Saviour—'beginning at Jerusalem,' can deny these. We must still acknowledge the propriety of the apostolic order—'To the Jew first and also to the Gentile.' I might speak of their special claims arising from the associations connected with their race. What people can claim so remote an antiquity—can boast so illustrious a history—can cite so many mighty and memorable names! What hallowed recollections arise as we think of Abraham, the friend of God, with his juniors Isaac and Israel—of Moses the lawgiver, and Joshua the leader of the host—of David 'the sweet singer of Israel,' and Solomon 'in all his glory'—of the prophets who spoke of the sufferings of Christ and the glory which should follow—a roll of names unmatched by the noblest the world can produce! What sacred and tender reminiscences arise as we look back on the course of their history, and especially as we reflect on their sacred solemnities—when 'the tribes went up to Jerusalem—the tribes of the Lord, to the testimony of Israel, to give thanks to the name of the Lord!' And although the temple no longer glitters on Mount Zion—though the fire has sunk down on its altars, and no worshippers frequent its courts—though Jerusalem be trodden down of the Gentiles, and the seed of Abraham be for many centuries exiles from their native land, yet must the recollection of their past glories deepen our interest, and prompt us to increased effort for their spiritual and eternal welfare. (Loud applause.) I might speak of their claims arising from the obligations under which we are laid to them. What these are may be best expressed in the brief but comprehensive statement of our Lord—'Salvation is of the Jews.' Through this channel the waters of life have flown down towards us, and to them we owe that they have flown in a stream so pure and undefiled. To them were committed the oracles of God, and we must acknowledge they have been faithful to their trust. They have most religiously preserved the sacred records—watched over them with a scrupulosity and care altogether unparalleled; and to them we owe that the most ancient book in the world is also the most correct, the freest from interpolations and mistakes of any book that has come down to us from ancient times. And when we think of the value of the Sacred record—the treasures of divine truth it contains, its sublime and heavenly doctrines, its exceeding great and precious promises, its glorious and animating examples of faith, fortitude, and devotion, surely we must acknowledge that 'their debtors we are,' that we are 'partakers of *their spiritual things*,' and that an obligation of no common magnitude has been laid on

us by the accuracy and fidelity with which they have handed down to us the largest, and not the least precious, portion of the oracles of God. (Applause.) I might speak yet further of their claims, arising from the unexampled sufferings and persecutions they have endured. The unfortunate, we all acknowledge, have a strong claim on our sympathy, especially those who, from a position of dignity and affluence, have been cast down to the depths of poverty and distress. And is not this the very position of the Jews? There has been no race so exalted, there is none so degraded. The most honoured among the nations has been the most despised and reproached. I shall not attempt any description of their sufferings from the hour they uttered that awful imprecation, 'His blood be on us, and on our children;' the crushing exactions, the wholesale proscriptions, the insulting reproaches, the weary wanderings they have endured, a miserable remnant as they have been, tossed to and fro, a leaf driven of every wind. Every reader of history, of poetry, of romance, is well acquainted with the story of their wrongs. But shall not these wrongs remind us of what we owe to so long and cruelly oppressed a people? Shall a century's oppression of the Negro excite in Christian Britain a sympathy with his sufferings, and demand a reparation of his wrongs; and shall not seventeen centuries of cruelty and oppression heaped on the unhappy Jews, awaken our keenest commiseration, and constrain us to extend to them the blessings of that Gospel, of whose character and spirit Christian nations have so long furnished them with so awfully perverted an illustration? (Loud applause.) I might refer to other claims, especially the consideration that we have no reason to expect the general conversion of the Gentiles until the Jews be brought in. The conversion of the world, if we are to believe the Scriptures, is deferred till that period; and, if we wish to see that promise realized, if we long for the time when 'the idols He shall utterly abolish,' then must we, while extending the one hand to the Gentiles, extend the other to the Jews, and seek that as a nation they may be led to acknowledge that that same Jesus whom their fathers crucified is both Lord and Christ. But, notwithstanding all these claims, so many and so strong on our sympathy and exertions in behalf of this people, we yet find objections brought forward against all attempts to Christianize them. They have been reproached, for example, for the obstinacy of their unbelief; and it has been deemed a hopeless task to attempt their conversion. They have been regarded, too, as lying under a judicial blindness, and it is supposed to be God's will that they be left alone. I shall not attempt a formal refutation of objections like these, but leave them to be disposed of by every intelligent Christian mind. But, passing over these, I may be permitted to notice one which I know has had no inconsiderable weight, even with those who are disposed to take an interest in this mission, and to look favourably on the operations of this Society. I refer to the peculiar vices of the Jewish character—the meanness, duplicity, and dissimulation which are said to characterize them as a people, so as to justify us in withholding all faith in the sincerity of their pretensions. This is one of the most discouraging circumstances connected with our work. It disgusts us to loathing; dispirits us almost to despair. But, it may be asked in all fairness, whether the number of pretended Jewish converts is greater than the number of pretending Christians? And is the Jew exclusively to blame for this? Have we not, in a great measure, made him what he is? Are not his worst vices the result of our own treatment? So seldom accustomed to the spectacle of high disinterestedness, is it wonderful he should learn to wear the cloak of hypocrisy? So long down-trodden and oppressed, is it wonderful his spirit should have become essentially mean and mercenary? (Applause.) I cannot help thinking that an exceedingly hard measure has been dealt out to the poor Jew. We first oppress and degrade him, and then complain that he is abject and vile! We first trample on the slave, and then complain that his spirit is broken! We exclude him from all privilege, and then say he is not to be trusted! We leave him with no portion but gold, and then complain that he is avaricious and dishonest! We persecute and revile, and teach him to hate our religion, and then convert the obstinacy of unbelief we have ourselves originated into a reason for our continued neglect. I rejoice to think that a better spirit has now come over the Christian community. Feelings of sympathy and interest are now beginning to be shown towards the lost sheep of the house of Israel, and all we desire is, that these may flow forth more fully and effectually than ever. Let the thought of the past glory of the nation—the halo which surrounds the names of their fathers, and which still lingers o'er the Holy Land—awaken our Christian sympathy and exertion. Let the obligations under which we are laid to them, as the channel through which the waters of life and salvation have flowed to us, induce us to send back the stream, enriched with the precious infusion of the Gospel, for their own healing and refreshment. Let the thought of their unexampled sufferings draw forth our commiseration, and lead us to extend to them our help; and, in fine, let the consideration of the blessing which Israel will yet prove to the church and to the world lead us to increased and earnest effort for their conversion; for, as 'they, without us, could not be made perfect,' so we, without them, cannot attain to the full privilege and glory of the gospel church. (Applause.)

The Rev. WILLIAM TARBOTTON (of the Congregational Church, Limerick) seconded the resolution proposed by Mr Knox. Although coming from Ireland, he assured them that he felt a deep interest in the proceedings of this Jewish Society of theirs. It was a singular fact that he had lived at Limerick, in Ireland, for nine years, yet up to the present moment he had actually never seen a Jew in Ireland. He did not mean to say that there were no Jews in Ireland, because he believed that such a statement would be incorrect; but in Limerick, a city with a population of 60,000, there was not one single resident Jew, and he had never seen the face of one there. Jewish converts had, however, called upon him on different occasions; and he believed that Jewish societies never appealed to the sympathies of the people there in vain. As to the ground of obligation, on the part of Christians, to attempt the conversion of the Jews, he believed it was precisely the same in their case as in that of the Gentiles; still he thought there were motives which might be regarded as more powerfully touching and constraining, bearing on the work of seeking the conversion of the Jews, than existed in attempting to seek the conversion of the Gentiles. There were considerations of a special character, besides those already noticed, which should induce us to take a lively interest in the subject of the conversion of the Jews. He presumed that one reason why such a resolution as that he now seconded had been drawn up, was just this, that the Christian Church, generally speaking, had not hitherto felt these considerations as it should have done. Comparatively speaking, the missionary zeal of the Church, even on behalf of the heathen, was of recent date; but, unquestionably, the zeal of the Church had yet to be awakened on behalf of the Jews, as compared with the efforts put forth on behalf of the heathen. One special reason why we ought to respect and obey the Saviour's last command was this, that the Jewish people were for centuries the peculiar objects of God's favourable regard; and, as we should think it an honour to befriend those whom the monarch had befriended, let us seek that honour in doing good to those whom God befriended in days gone by. The manner in which the Jews had been so fearfully neglected, till of late, was likewise a special reason why we should zealously exert ourselves on their behalf at the present time. Besides this, another reason may be urged: should the Jewish people come by-and-by under the influence of the gospel, perchance they might prove to be the most useful missionaries that could be employed—the most likely means for getting at the hearts and consciences of those in distant lands, spread as they are over the whole earth, and connected and acquainted as they are with the particular languages and customs of different climes. After a few additional remarks, in which he noticed the claims of the Society, on account of the catholicity of its character, Mr Tarbotton concluded.

The resolution was unanimously agreed to.

The Rev. C. P. MILES, of St Jude's English Episcopal Church, moved the third resolution, namely:—'That the Society earnestly request of ministers and friends that they give the lost sheep of the house of Israel a prominent place in their private, family, and sanctuary devotions.' He said:—We have here a resolution of a practical kind. You, my dear friends, are requested henceforth, in your private devotions, and ministers in their several churches, are requested to have an especial regard for the conversion and restoration of the scattered people of Israel. I am sure that, although you have been addressed by ministers of different churches, we all speak with one heart and mind. The several statements which have been addressed to you must have arrested your attention, and commanded your sympathies. We must all have felt, while listening to the appeals and arguments brought forward, that it is our duty, as Christians, to help the several Missions, devoted to the cause of Israel, when they are within the reach of our influence. For my own part, I consider that, whilst all men demand an interest in our prayers and exertions, the Jews have a very special claim, not only on account of their forefathers, Abraham, Isaac, and Jacob, as the chosen servants of God—not only because we received from them the 'lively oracles'—not only because Jesus Christ, according to the flesh, descended from them—and not only because of those bitter persecutions which they endured in our own country, as well as on the Continent, particularly in Spain, in the reign of Ferdinand and Isabella, and, indeed, in all parts of the world—but also for other reasons not yet mentioned by previous speakers, namely, because Christians have themselves been instrumental, by their own conduct, in preventing the conversion of, perhaps, thousands of the scattered sheep of Israel. Just let us cast a look at the Continent. What do we there see? What is the appearance of Christianity as *there* exhibited? It is not there as in England or Scotland; but throughout the whole of the vast Continent, with such exceptions as need scarcely be mentioned, you observe Christianity associated with idolatry—nothing short of idolatry in the estimation of the Jew. Whatever we may think of the practices of the Church of Rome, or of the Greek Church, in whatever light we may be disposed to regard the bowing

down to images and pictures, I can assure you these things are a perfect abomination to the Jew. You have heard that in Limerick, with a population of 60,000, there are no Jews. During my residence in Scotland, I have scarcely seen a Jew, with the exception of an occasional convert. Even in London, where there are colonies of these people, their numbers are comparatively small. But, when we pass to the Continent, we find, not merely thousands, but tens of thousands of Jews—and these come in contact with Christianity, more or less defiled, in their estimation, with idolatrous practices. Crucifixes, images, even the very pictures in the churches, have been a stumbling-block to the Jewish people. Again, let us look at the effect on the Jew of our Gentile mode of interpreting Scripture. You enter into argument with the Jew, you turn to the 53d chapter of Isaiah, and you ask him how he will interpret it? You think you have got him into a corner. (A laugh.) But he tells you that he does not understand that chapter *literally*; and you feel that he cannot interpret it literally without acknowledging that it is a prediction of the Messiah, who should bear the iniquities of his people, who should be led like a lamb to the slaughter. In this way he evades your argument. You still insist on the literal interpretation. The Jew then takes you to other portions of the Word, to other portions of Isaiah, to the Books of Jeremiah, Ezekiel, Zechariah, and other Prophets; and he brings before you Scripture after Scripture, showing that the Messiah promised to the people of Israel is to be a *triumphant* Messiah, exalted, not on the Cross of Calvary, but on the throne of David, reigning in Jerusalem, whilst the people of Israel are to be the glory of the earth. The Jew thinks he has now put you into a corner—(a laugh)—and asks how you interpret these passages? You do not interpret them literally; you take them figuratively; and all these glorious promises, which the Jews have been taught to apply literally to the Jews, you say are to be understood figuratively as applying to the Gentile Churches. In this way Christians have been instrumental, to a considerable extent, in the prevention of the in-gathering of the scattered sheep of the house of Israel. Returning for one moment to the persecutions of the Jews, I would remark that their trials are not over yet. I have seen them in many parts of the world, and they are still, in some places, a 'byeword.' About six years ago, when in Barbary, a country inhabited by large numbers of Jews, I visited Tetuan, a city which contains a population of 60,000 persons, of whom no less than 40,000 are Jews, under the dominion of the Moors. These Jews are not ground down, as in former ages, to the death, for the times will not admit of such persecutions; but they are ill-treated and robbed, openly and systematically robbed by the Moors, while their degradation seems to be almost complete. The city is divided by a wall, separating the Jews from the Mohammedans, because of the contempt of the latter. No Jew enters a Mohammedan city on horseback. From Tangiers to Tetuan, a distance of about forty miles, several Jews were of the party with whom I travelled, and when we drew up at the gates of Tetuan, every Jew dismounted, and walked into the city, not being allowed in a Mohammedan country to enter on horseback—for the 20,000 Moors are dominant over the 40,000 Jews. It was also humiliating to observe these descendants of Abraham, whenever they came near to a mosque of the false prophet of Arabia, take off their shoes, and carry them in their hands, till they had passed the building. These things, and the accounts of such things might be multiplied, show plainly that the period of the degradation of the Jews has not yet terminated; and, with their history, condition, and prospects before our minds, we may surely promise to enter fully into the spirit of our present resolution. (Applause.) Mr Miles here said—I have brought with me a short story, extracted from the works of one of the Rabbis, for the purpose of showing you that, though scattered and persecuted, there may be found thoughtful Jews, who look towards the period when Jerusalem shall be restored to them. The story is as follows:—'Rabban Gamaliel, Rabbi Eleazar, R. Joshua, and R. Akiva, went up to Jerusalem; and when they drew near to Zophim they rent their garments. When they approached the mountain of the House, they saw a fox go forth from the most holy place. The three former began to weep, and Rabbi Akiva to laugh. They said—Akiva, wilt thou for ever cause us to wonder; we weep, and thou laughest? He said to them—And ye, why do ye weep? They said—Why should we not weep? When out of the midst of that place of which it is said, "The stranger that cometh nigh shall be put to death," behold, a fox goeth forth; and thus is fulfilled that verse, "Because of the mountain of Zion, which is desolate, the foxes walk upon it." (Lam. v. 18.) He said to them—And that is the very reason why I laugh. It is written, "And I took unto me faithful witnesses, Urijah the priest, and Zechariah, the son of Jeberechiah." (Isaiah, viii. 2.) Why are Urijah and Zechariah thus placed together, when the former was in the First Temple, and the latter in the Second Temple? The reason is this: Urijah said, "Zion shall be ploughed like a field, and Jerusalem shall become heaps." (Jer. xxvi. 18.) And Zechariah said, "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age;" and again, "The streets of the city shall be full of boys and girls playing in the streets thereof." (Zech. viii. 4, 5.) Therefore, the Holy One, blessed be He, says, Behold

these are my two witnesses. If the words of Urijah have been fulfilled, the words of Zechariah shall be fulfilled. But if the words of Urijah have proved false, then the words of Zechariah may prove false also. But I rejoice that the words of Urijah have been fulfilled, and that, therefore, in due time, the words of Zechariah shall be fulfilled also.—Echah Rabbathi.—Mr Miles concluded by saying that he believed the days *would* come, as foretold in the Prophets, when 'ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you : for we have heard that God is with you'. (Zech. viii. 23.)

The Rev. A. M'LEOD, of Portland-street Baptist Church, seconded the resolution. Speaking of the restoration of the Jews, he said :—It appeared to him unquestionable, from the Scriptures of the Old Testament, that they should again return, and that they should be a great people among the nations of the world. Of their conversion there could be no doubt; they were the only people in the world of whose conversion we were absolutely certain. It was distinctly promised and predicted. Of whom, besides them, was it said, 'All Israel shall be saved : as it is written. There shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob?' With respect to the resolution, it was not too much to introduce this matter of the Jew's conversion into our private prayers. The most important, and the first half of our Lord's prayer, which was our great model, referred to missionary enterprise and missionary labour—the conversion of the world lying in the wicked one—and surely if, in these prayers we remembered the Gentiles, we ought not to forget the seed of Abraham, who were the worshippers of God when all beside were idolaters, from whom we have received the Bible and the Lord's day, and 'of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.'

The resolution was unanimously and cordially adopted.

W. P. PATON, Esq., then moved the appointment of a list of Office-Bearers for the ensuing year, remarking that the resolution, he was sure, would commend itself to the favourable consideration of the meeting. (See page 18).

The Rev. JOHN EDMOND (of Regent Place U. P. Church), seconded the resolution. He said he had been so much accustomed to say a few words from the platform of the Scottish Society for the Conversion of Israel, that to-night, admirably as their proceedings had been carried on, and deeply interesting as the meeting had been throughout, he felt somehow or other that it would not look complete to himself if he did not get his breath out in a sentence or two. (A laugh.) His text, though of a dry description, and of a length better suited for a lecture than a sermon, was still such as to suggest one or two interesting subjects for comment. He was reminded by the reading of the names of the office-bearers, of one of the admirable features of the Society—its perfect catholicity; and he assured the meeting, from what he knew of the inner workings of the Society, that its flag of brotherhood was no delusive symbol. This roll of names represented a company of Christian men, whose hearts were thoroughly at one in this great object. It was to him most refreshing to be able to bear witness from long experience of the working of the Society, to the thorough Christian brotherhood which had characterized all the deliberations of the Committee. The complexion of that Committee in its names was no sham, but in thorough accordance with the simple truth. (Applause.) Their friend, Dr Paterson, had been kind enough to express his confidence in U. P. brethren and management, but for the sake of its beautiful catholicity, he should feel sorry were it to be all U. P. with the Society. (A laugh.) He accorded with the feeling that if the object could be more heartily and thoroughly carried out by their (the U. P.) denominational agency and superintendence, than by that of different denominations united, then let them take the machinery and work it, yet it would not be without some pang of regret that he should see the present platform taken down, and such a resolution as Mr Paton had proposed no longer submitted to a Glasgow audience. (Applause.) The catholicity of the Society, however, was a deeper thing than its mere representation. This had come out to-night in the diversity of sentiment expressed on particular points, without impairing unity of regard or earnestness of commendation in seeking the conversion of Israel. There might be variety of view in reference to particular aspects of the subject, yet all were most heartily at one, in reference to this important object. He did not know if there was any subject connected with missionary enterprise about which Christian men so differ as to particular aspects of the duty or as to the special grounds on which they carried on the great work. He did *not* know there was any other enterprise where they could see so much of that as in the enterprise for the conversion of the Jews. Yet he could not help feeling that those present must have concluded, while there was variety, that there was a beauty in the

variety, because it was not variety with contradiction irreconcilable, but variety with a harmonising principle running through it. (Applause.) He found that harmonising principle beautifully illustrated in the name of the Society. Differ as they might, and did, on certain views of the past history and future prospects of the Jews, on this they were all agreed—to seek their spiritual conversion to the faith of the Lord Jesus. Mr Edmond here referred to the resolution proposed by Mr Miles. It was matter for their profound sorrow that they could not point more frequently to this and that Jew, and say—‘Is this not a brand plucked from the burning?’ not but they had been privileged, in God’s mercy, to show some such spiritual fruits, but the number was not so great as they could desire. They were not to attribute this to lack of zeal on the part of their honoured agents, but this was an aspect of the subject which should lead them to the adoption, with their whole heart, of that admirable resolution which pledged them to carry that matter, on their knees in prayer, to the God and Father of their Lord Jesus Christ. Mr Edmond then alluded to Ezekiel’s vision of the dry bones, and pointed out the necessity of prayer for the influence (the breath) of the Holy Spirit, as well as of prophesying, in order that the dry bones might live, and sinners be quickened and converted. There were two ways by which the work was to be carried on—preaching and prayer—and this Society, continuing in the employment of these, should, in due season, reap if they faint not.

The resolution was unanimously adopted. The Chairman then engaged in prayer for a blessing on the operations of the Society; and the proceedings being thus brought to a close, the meeting separated.

CONSTITUTION OF THE SOCIETY.

I. NAME AND OBJECT.—The Society shall be known by the name of ‘The Scottish Society for the Conversion of Israel to the faith of Jesus Christ, God manifest in the flesh, the promised Messiah, and the Saviour of the world.’

II. MEMBERSHIP.—Persons approving of the object of the Society, and contributing not less than Five Shillings per annum to the funds, shall be Members. The payment of Five Pounds, or upwards, shall constitute a Member for life.

III. OFFICE-BEARERS.—The Office-bearers of the Society shall be chosen from various evangelical denominations, and shall consist of a President, four Vice-Presidents, a Treasurer, a Secretary, twenty-four Honorary, and twelve Ordinary Directors, with power to add to their number.

IV. MONTHLY MEETING.—A Meeting of the Society shall be held Monthly for Prayer and Conference.

V. ANNUAL MEETING.—The Society shall hold an Annual Meeting in the month of April, when a report of the year's proceedings shall be read, Office-Bearers elected, and other business transacted.

FORM OF BEQUEST TO THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.

I, ———, give and bequeath to the Treasurer for the time being of the Scottish Society for the Conversion of Israel to the faith of Jesus Christ, God manifest in the flesh, the promised Messiah, and the Saviour of the world, for the purposes of said Society, the sum of _____, for which the receipt of such Treasurer shall be sufficient discharge.

Twelfth Annual Meeting.

THE Twelfth Annual Meeting of the Society was held at the Religious Institution Hall, Glasgow, on Monday Evening, April 20, 1857—

The Rev. GEORGE JOHNSTON, D.D., Vice-President, and, on his retiring, the Rev. ALEX. FRASER, Vice-President, in the Chair.

Prayer was offered by the Rev. A. G. FORBES.

The CHAIRMAN having introduced the business of the Meeting, the Secretary read an Abstract of the Annual Report, and the Treasurer the Cash Statement.

On a motion by the Rev. JAMES PATERSON, D.D., seconded by WILLIAM KERR, Esq.,

It was Resolved—‘That the Report, an abstract of which has now been read, be adopted, and, with the Treasurer’s Statement, be printed and circulated, under the superintendence of the Directors.’

On a motion by the Rev. JAMES KNOX, seconded by the Rev. WILLIAM TARBOTTON,

It was Resolved—‘That this Meeting recognizes the special claims of the Jews on the Christian Church, and urges the importance of increased effort for their spiritual wellbeing.’

On a motion by the Rev. C. P. MILES, seconded by the Rev. ALEXANDER MACLEOD,

It was Resolved—‘That the Society earnestly request of ministers and friends that they give to the lost sheep of the house of Israel a prominent place in their private, family, and sanctuary devotions.’

On a motion by W. P. PATON, Esq., seconded by the Rev. JOHN EDMOND,

It was Resolved :—‘That the following gentlemen be elected Office-Bearers of the Society for 1857-8.—*President*—Rev. John Robson, D.D. ; *Vice-Presidents*—Rev. A. Fraser, Rev. G. Johnston, D.D., W. G. Mitchell, Esq., W. P. Paton, Esq., Rev. J. Macfarlane, LL.D. ; *Directors*—Revs. W. Burgess, A.M., Prof. Eadie, D.D., LL.D., John Edmond, J. B. Johnston, John Ker, John McCall, A. McLeod, Geo. Jeffrey, James Knox, A. Raleigh, J. Robertson, D.D., James Taylor, D.D., Messrs. James Callen, Matthew Clark, Thomas Frame, Robert Goodwin, John Graham, David Yuile, Duncan Hunter, William Kerr, John Lamont, A. Naismith, R. Nelson, Geo. Paterson, Archd. Watson, David Wilson, and the Chairman, Treasurer, and Secretary of the Edinburgh Corresponding Committee ; *Treasurer*—J. W. Gatheral, Esq. ; *Honorary Secretaries*—Rev. J. L. Aikman, Rev. A. G. Forbes ; *Secretary*—Rev. Thomas Henderson.

TWELFTH ANNUAL REPORT

OF THE

Scottish Society for the Conversion of Israel.

THE provision of Divine mercy, and the utterance of the Divine will, alike direct the people of God to seek the salvation of men.

In the beginning of the Gospel dispensation, its messengers, as commanded by the 'Lord of the harvest,' bore their testimony concerning 'Christ crucified,' first to the Jews. In the succeeding ages of degeneracy, when bigotry and superstition had usurped the place of enlightened obedience to the Divine will and true spiritual worship, that people, instead of being approached by the professed followers of Christ with the message of peace, became a prey and a spoil, and were treated with contempt and cruelty. With the dawn of the Reformation, there returned some signs of tender regard for their spiritual welfare, yet systematic effort for their salvation was but slowly developed. And while even at the present day this particular field of Missionary exertion does not fully engage the sympathies, the liberality, and the prayers of Christians, there are notwithstanding unmistakable signs of deepening interest manifested by various sections of the Church. The existence of this Society, whilst giving humble evidence of this fact, has happily provided an appropriate channel through which especially the compassion of Christian churches, which have no denominational Jewish mission, flows towards the people, 'yet beloved for their fathers' sakes.' From the period of its formation, its members, rising superior to denominationalism, have harmoniously blended their prayers and exertions in the pursuit of its great object, have realized *the blessedness* of fellowship in doing the will of the 'one Master,' and *have felt* 'how good and how pleasant it is for brethren to dwell together in unity.'

THE FOREIGN OPERATIONS

Of this Society have during the past year been extended by the appointment of an additional Missionary to labour at

HAMBURGH.

Mr SALKINSON, the Missionary so appointed, had spent upwards of two years in the Home service, and was thus well known to the members of the Board, as well as to the friends of the mission in various parts of the country.

On 1st December, 1856, an interesting prayer meeting was held at Glasgow in connection with his departure; and, in course of the same month, he reached the new field of his labours, where he was cordially welcomed by Mr Elvin, the senior Missionary there.

Several letters have since been received from Mr Salkinson, from which it appears that he is overcoming some of the difficulties which are usually met on entering upon a new sphere of Missionary labour, and that he is heartily disposed to prosecute the work intrusted to him with steady earnestness.

Mr SALKINSON thus describes his feelings with reference to his work—‘I am downcast and miserable when I cannot carry out my intention to labour every day in the name of the Lord Jesus, and visit the withered vineyard of the house of Israel.’ Mr Salkinson has become acquainted with several Jewish families, whom he endeavours to persuade to consider their state of mind, the condition of the Jewish people, and to examine the claims of the Messiah. He writes, ‘One family shed tears while I was speaking of the fall of Israel. Their holy land in the possession of strangers—their sacred volume the study and glory of Gentiles, and they, not Jews, blessed in the seed of Abraham.’

Mr Salkinson reports the following cases of individuals whose spiritual welfare he is engaged in seeking :—

‘As to argument, I have succeeded with no one so well as with Mr P—. I have no hesitation in saying, that this learned and influential man is already convinced that if there be a Messiah, Jesus of Nazareth is he. Our last interview was not so much in the way of dispute, as in the kind expression of thought. After conversing on many points on which we agreed, he said, “There is still a vast difference between the religion of Christ himself, and the religion of Christianity—the former was a religion in God, and agreeable to the whole Bible—the latter is a religion in Christ, and suspended on a few obscure and disputed passages.” I said, “Had Lessing (author of an article bearing such an argument) loved the religion of Christ, he would have loved also the religion of evangelical Christianity, for he would then have read the Bible in another light; but as he inwardly renounced all religion, he outwardly attacked the religion of Christianity.” Mr P., “Are all the Unitarians inwardly renouncing all religion?” S., “No; but they openly disavow the inspiration of some portions at least of Scripture, or modify them according to their own minds; but for this, such passages as ‘Before Abraham was I am,’ ‘The Word was made flesh,’ ‘By whom

also he made the world,' would settle the question. I added, "My object is not to preach the Christian religion, but Christ. Take him as your teacher, and *he* will instruct you what to believe or disbelieve. Receive him as your Messiah who died for your sins, and rose again for your justification, and you are saved." A sigh was his only reply.'

'A lad, who manifests a strong desire to hear of Christ and his salvation, visits me frequently; but dread of his father, and, especially of his step-mother, makes him tremble at the idea of avowing faith in Christ. He has declared more than once that his desire and prayer is, that his father, step-mother, sisters, and all the Jews, may become Christians. I entertain much hope of this youth.'

'I have been for some time exceedingly dejected, from the sneer of the infidel, the insult of the unbelieving Jew, and especially discouraged by those who were once apparently impressed with the preaching of the Word, and now again kick as it were, saying, "We are not for Christ." But then some incident gave fresh courage, and my hope is lightened. When going home last Thursday from St George's (a suburb), where I was visiting some friends, I had to pass through the gate of the city where a toll is exacted, one penny till ten in the evening, and twopence after it. While yet at a good distance from the gate, I met with an old, poorly-dressed Jew. When he heard the clock striking ten, he was about to make a full run so as to reach the gate before ten to save the penny. I stopped him, saying it is of no use, you will not reach in time. So we walked along, and he told me that he was from Lubeck; had seen better days, and is now in straits; that he has two children here in service, who care little for him, and so on. At the toll, I paid for him the twopence. He was moved with gratitude, and expressed it with much cordiality. I asked him were he to fall into the Alster (a large sheet of water like a lake, which we passed), and some man would endanger and lose his own life and save him, would he be grateful? He said—Yes; but who is the man who would do such things? I said—There is One, who is little known among German Christians, and despised by Jews, and yet He gave himself up to save me and you, even Jesus of Nazareth! He startled at first; then said, with a firm voice—It is the second *hathraha* (warning) to me about Jesus Christ. I have heard it once from a dying Jewess, and I was impressed, but was afraid to think on it, and now you draw me again to it. Is it possible for a Jew to believe in Him? Seeing the opportunity was good, I declared to him, as far as I was able, the salvation of Christ, who is still the hope of Israel as a nation, and the Saviour of every one who believes; and, knowing the prejudice here against the name of missionary, I avoided letting him know that I was one by office, but I trust I did the office of a missionary to him. I took him to my house, and gave him a German tract, "Messiah the Hope of Israel." He went away much affected, and I felt encouraged. The Gospel must be preached in love.'

'The young man, to whom I referred in my last, makes some progress in the knowledge of (I cannot say of Christ, but of) Christianity. He has had a commercial education, but his ignorance in religion is great; yet there is more hope of him than of doctors or rabbis. He has, indeed, never heard that the Jews expect a Messiah; but he has never learned to despise Christ, so he is open to conviction; and when the Lord will open his heart to know the sinful state of man, he will understand the benefit of receiving Christ.'

'I have a similar case, that of a young man, who belonged to my old Jewish landlord's school. The lad is now in business, but still lives in the same house. I converse with him freely, and he gives me a listening ear. He asked me one day—If I become a Christian, shall I have to give up, like yourself, all theatres (the next attraction to business in this place)? I said—No, not only the theatre, but you will have to give up yourself; or rather when the love of Christ is manifested in you, you will find your pleasures and amusements in other quarters than in playhouses. He said, *sincerely*—Very well, I shall wait till I have so much love for Christ.'

Mr Salkinson, in addition to his direct missionary labours, is engaged

in translating into Hebrew the "Philosophy of the Plan of Salvation," which, he hopes, when published, will be read by many learned Jews with interest and profit.

Mr ELVIN has during the past year continued to direct his efforts towards the salvation of his brethren after the flesh. He has held many interesting conversations with Jews, who were in many instances strangers in Hamburgh, and residing there for only a limited period. There is ground to hope that these interviews, in which it seems the very constant endeavour of the Missionary to lead their minds to Christ crucified, will prove a lasting blessing to the souls of many wanderers, in bringing them to acknowledge the sacrifice of Jesus.

The following are brief extracts from Mr Elvin's monthly journal :—

'K. visited me to-day. We conversed on the 2d Psalm. I endeavoured to show him that here the Son of God was spoken of as possessing the power of justice; that all were exhorted to submit to His government. He replied to my observations, that he could not deny, while he could not believe. I exhorted him to read the Scriptures; and invited him, should he meet with difficulties, to come and converse with me. This he promised to do.'

'I visited C. He seemed friendly. We proceeded from conversation on secular matters to speak of spiritual. I reminded him of the transitoriness of all earthly things, and of the importance of seeking the things of eternity. He remarked that God is merciful, and that he asks daily for pardon, as he had told me before. I replied, that God requires sacrifice for sin; that there is no forgiveness without the shedding of blood; and read to him Is. liii. He said, Christians understand this Scripture of Jesus of Nazareth, but that the Jewish rabbis do not agree with them. I inquired if he knew any better way of salvation. To this he made no reply. I exhorted him to receive the Scripture message, "To-day, if you will hear His voice, harden not your hearts."

'Feb. 4.—Visited Mrs J. Her mother and her brother, who reside in Russia, have been baptized. She is a widow; and her husband, who was a very strict Jew, had always endeavoured to prevent her intercourse with Christians. Her converted relatives being at a distance, she could not make known her religious difficulties to them, and, therefore, wished me to give her information regarding Christianity, and to explain the connection of Christianity with Judaism—how Jesus could be God and man—and concerning his birth and ascent to heaven. I endeavoured to give her a Scriptural view of the plan of redemption, and to show her that God had fulfilled in Christ his promises through the prophets—that the sacrifice of Christ was prefigured by sacrifices under the former economy—and, also, that all that believe in Him will be saved. After a long conversation with her, she promised to visit me so soon as urgent business, which now requires all her time, will allow. I have good hope that I have not spoken to her in vain.'

'Feb. 28.—I again visited Mrs J. She was glad to see me. She spoke of her late husband's strictness as a Jew, of his earnest study of the Talmud, and his disinclination to hear of Christianity. I learned that what she had witnessed of the ceremonies of the Greek and Romish Churches in Russia and Poland, had caused confusion in her mind with respect to the true nature of Christianity, and had led her to doubt regarding all religions. I endeavoured to show her from Scripture the errors of these systems; and, also, that they, like the errors of the Talmud, were traceable to the traditions of men. I further directed her thoughts to reconciliation with God by the *Messiah, Jesus of Nazareth.*'

ALGIE RS.

Mr CAMPAZZI after having been partially employed in connection with this mission for upwards of a year, returned to Europe in the spring of 1856, when his services as an agent of this Society ceased.

The Rev. BENJAMIN WEISS has laboured during the past year with his usual devotedness. While seeking first the spiritual good of the Jews, he gladly embraces the numerous opportunities which are presented in providence for furthering the gospel among the Gentiles. At a former period he was induced to hold meetings for prayer and the preaching of the gospel—these had been interrupted by the departure of some of the attenders to other parts, and by the sickness of others.

Finding, during the past year, a desire manifested for preaching in the French and German languages, he very willingly resumed his labours in this department, and experienced much encouragement. Of these meetings he thus writes:—

‘Having fixed upon two weekly services, the one on Monday evening in German, and the other on Thursday evening in French, and begun both with a few old friends, the wonder is, that while the German stands still as to number, the French audience so regularly increases, that my study will likely prove soon too small to contain them. . . . Never would I have imagined that there were here so many French, who would listen so seriously to a simple and world-condemning gospel, as that which, by the grace of God, I was enabled to announce to two respectable audiences, from the texts John iii. 3, and Gal. i. 10.’

MISSIONARY TOURS.

Mr WEISS has during the past year visited Blidah and the Atlas Mountains. At Blidah he ‘had several interesting discussions with leading Talmudical Jews.’ Of his tour to the Atlas Mountains he thus writes:—

‘In the midst of this cheering occupation and abundant labour (referring to evangelistic efforts among the Gentiles), I have by no means, and in no point, neglected my special mission to the lost sheep of the house of Israel. As I mentioned in my last letter, at the beginning of this month, I left my Gentile friends and the interesting weekly meetings, and went on a ten days’ journey to the Atlas Mountains, where there are hot mineral springs, and where, too, many French Jews and Arabs resort for their health. Unfortunately, by the time I reached, many Jewish families had left among others. But then I did all I could among those that still remained, and without distinction of religion, caste, or tribe, I called upon men to repent, and invited them to come unto Jesus, the Saviour of the world, and distributed tracts and portions of the Scriptures among them. In the village of Rovigo (six miles distant from the hot springs,) I found, in going, a Jewish family, (grocers by trade,) and especially with one of the brothers, an intelligent young man, I spoke a while. On my return I found that young man exceedingly interesting. He repeatedly asked me if the religion of the British Christians was really and purely that of the New Testament? (which I left with him, and which he had read with great attention), if these *Christians* act up to the doctrines contained in the 5th, 6th, and 7th chapters of *Matthew*? if they have no idols? and all about their religious worship and customs.

In addition to the members of that family, there was also at the time a travelling Jewish physician, but the young man alone was the spokesman. I remained with them for nearly two hours, and left some additional tracts with them. He took my address, and said that as soon as he could come to Algiers he would call on me, and talk more about the matter which had made such an impression upon him.

VISITS TO SHIPS.

Mr WEISS continues to visit the vessels at the port, with the view to promote the spiritual welfare of the seamen. Referring to this department of labour he writes:—

‘Many English vessels came in of late, which I visited, and supplied with tracts and texts. Lately, on visiting the ships, I was greatly delighted on board a large Swedish vessel to see the eagerness with which the young sailors bought Bibles and Testaments, and kissed them cordially. Those of them who were not supplied, came and examined carefully the basket to see if they might find one or more Swedish New Testaments covered by tracts and other Scriptures destined for other vessels. When they found none, they took my address in order to come to my house for them.’

Mr Weiss has had during the past year many interviews with Jews, more or less impressed with the importance of religion, and has endeavoured to win them to Christ. The following are brief extracts from his Journal, referring to such cases:—

‘A young Jew of Medeah, a goldsmith by trade, whom I have known during nearly the whole of my residence in Algiers, who visits me as often as he comes to this city, lately called upon me and told me that he had decided in favour of Christianity, and had resolved to give up his business and go to London, and be baptized there. I reminded him that the way to Christ does not begin in England, that one may there rapidly descend to perdition—not that I intended to dissuade him from going, for I had advised him long ago to do this, but because I saw that after all that he had heard, read, and confessed to understand and believe, his views are too carnal. But the Lord has corrected many such errors in poor and feeble beginners, and shown them the “more excellent way.” May he do so to him!’

‘A young Jew comes often (last week he came daily) for religious instruction. He already professes to believe much of the Christian religion; but, when his faith is put upon the gospel balances, it proves light indeed. His two great difficulties are, 1st, to understand and believe that in the suffering man on Golgotha’s cross, the fullness of the Godhead dwelt. 2nd, He cannot be brought to “look to the lilies of the field.” Ah! “the body of this death” does chain many a soul to the broad way of perdition. . . . O how is my soul cast down within me when I hear the sinful and blinded descendants of those who once cried “Crucify him, crucify him,” still stretch forth sacrilegious hands, and grasp at the most glorious passages of the sacred Scriptures, at the clear oracles of God, that speak of Christ’s sufferings and exaltation, and stupidly apply those Scriptures to themselves! O to hear a Jew, who, when showing him passages like Ps. cx. and Is. liii., saying, “All this regards the Jewish nation,” is more painful than pen can describe . . . But I have not to go far for calming arguments. As soon as I look to myself, and remember that “flesh and blood has not revealed” the mysteries of the cross to me, but the Spirit of God by free grace, and that once I was not better than this still blinded Jew with the veil before his eyes, then grief and heat give way to humble prayer and supplication. And cannot God work such wonders in the heart of this poor man, as he did in me?’

ALEXANDRIA.

The Directors have to report the loss sustained at this station by the removal of the Rev. R. Grant Brown. In the summer of 1855 Mr Brown suffered in health from the climate, but was restored by residence for a period on the heights of Lebanon. In the summer of last year, Mr Brown had again a severe illness, and by the urgent advice of his medical advisers, he returned to this country, where, when his health had somewhat improved, he was occasionally engaged in the Home service of the Society during a few months. With the view of benefiting his health, and enabling him, according to his earnest desire, to return to Missionary labour, he has, on the invitation of a friend, embraced a favourable opportunity for revisiting Palestine on an excursion, and it is hoped will return hither in good health. The Rev. Dr Philip has during the past year continued to labour at Alexandria. Dr P.'s medical skill gives him many opportunities for promoting the spiritual welfare of Jews and of Gentiles. He writes thus :—

'I have had a good deal to do during the sickly season with poor Jews, Mohammedans, and Syrians, and have treated no less than four hundred, for different diseases, during the last three months, and supplied them all with medicines gratis. . . . I feel most grateful in being able to administer to their bodily ailments whilst labouring principally for the salvation of their souls.'

In the furtherance of mision work, Dr Philip occasionally visits the ships in the harbour. He writes :—

'About sixty English vessels have been in the harbour for some months, I availed myself of opportunities to supply them with tracts, and have distributed more than 2000 tracts among them, and have also given several hundreds to Swedish and German sailors.'

Dr Philip thus writes of his labours among the Jews :—

'I have daily intercourse with the Jews, and not only with the Jews, but with the Gentiles also. I sow the seed wherever I can find soil for it, but there are no hearts of which I know like the "good soil;" but the word falleth by the wayside, and "Satan taketh away the word that was sown in their hearts." With some of the Jews I have had conversation, day after day, for a long time, proving to them out of Moses and the Prophets that Jesus is the Messiah; showing them the depravity of their hearts, warning them against neglecting Christ's salvation, against despising the mercy of God towards condemned sinners, and entreating them to flee for refuge from the wrath to come, to Christ the only hope for sinners. Ah, how many have been my reasonings with them, how solemn my entreaties, how earnest my prayers on their behalf!

'Since I last wrote to you I have visited a good number of Jews both at their houses and at their places of business, scattering the seed, and leaving here and there a few words of God's blessed message of salvation. . . . Mr Hogg and myself visited an old friend, a Jewish banker. We found at his house a number of learned Jews with whom we conversed for about an hour concerning the promises relating to the Jewish nation and the Christ,—David their King, whom they "shall seek." They all came to visit me in the course of the afternoon, when we had another long conversation. . . . We visited the chief Rabbi, whom I had not seen for several weeks, and as he knew

that I had been on the Nile for a short time, he showed his delight at seeing me again by a genuine oriental embrace. We conversed with him for about an hour. He seems to favour the plan for our educational institution.'

Among the strangers who flocked to Alexandria from the Crimea after the termination of the war were numerous Jews, with many of whom Dr Philip came into contact, and had ample opportunities for speaking to them of the gospel, and giving them New Testaments and Tracts.

The want of Mission premises in a suitable locality has been much felt. Dr Philip says, 'We feel increasingly the want of Mission premises along with the schools, and especially along with a Mission church. . . . Can we find no influential Christian friends at home who will liberally open their hearts and their pockets for such an important station as this? My prayer is that the Lord may direct the hearts of some of the many benevolent Christian friends in Scotland, who do so much for the cause of Christ in other lands, to do something for the Mission at Alexandria. A city whose inhabitants are as numerous as those of many a pagan province, and by far the majority of whom stand in need of Christian exertion through Missionary labour, as much as the most debased heathens in New Zealand, Caffraria, Calabar, or Central Africa.'

CHRISTIAN EDUCATION AT ALEXANDRIA.

In the last Annual Report it was stated, that the Directors had agreed, in the event of a responsible committee being formed at Alexandria for the promotion of education, to grant the sum of £50 per annum towards the support of a school; and that such a committee had been formed there, and a corresponding committee at Edinburgh. Since then an additional committee has been formed in Glasgow. Mr Hogg has been appointed as superintendent, and has entered upon his duties with large hope of success. Considerable progress has also been made in the furtherance of female education.

The following is a brief extract from the First Annual Report of the Ladies' Association for Promoting the Christian Education of Jewish Females at Alexandria—

'The cheering news have arrived that the school has been opened, and that ten pupils—eight being Jewesses—are already in attendance. We cannot better explain the position of matters than in the words of Miss Pringle's letter, of date 20th December—

"On the first of this month I began to teach in the new school-room, and found it extremely suitable. For the first fortnight I had only the two pupils I have already mentioned, but this week I have got five Jewish in addition—two Italian and three Arabic speaking. Only one can read and write a little. The most of them have that peculiarly languid look, so characteristic of oriental females, that says so plainly that we must have much patience, and be contented with small progress; yet I am sure they will brighten up a little when they begin to learn. There are three of ten or twelve years, one of five, and the other an adult. Some are interesting; some not;

the eldest one is particularly interesting-looking. She had yesterday her first A B C, and writing lesson. However doubtful it seemed for a time, I feel now certain of success—for one tells another. I am occupied in school five hours each day—from 9 to 12, and from 3 to 5. The first hour is devoted to Italian reading and spelling; arithmetic and writing for the next hour; geography and English till 12. The afternoon hours are devoted to sewing and fancy work. I mean to introduce a little drawing; I know it would be a great attraction to the girls, and I should make it a sort of reward for progress. I find so useful and so suitable the Italian book compiled by Mrs Philip—it is the class-book. I wish first to teach them to read and write Italian, which is the language of the school. After they can read it tolerably, I shall teach them a little English—for there is so much more religious literature in the English language than in the Italian. I am sure it will fill your hearts with joy to think that a commencement has been made. Long as we have waited, we yet find that every cloud has its own silver lining; and arduous though my work maybe, I trust the Lord will grant me strength and wisdom to do it *well*. I think the easiest plan would be for you to send the things I have mentioned by a screw steamer from Liverpool."

'A postscript, dated two days later, adds:—

"I have to-day got three additional pupils—Jewish-Arabic—just the class that I wish to have; and I think it most likely that the school will be chiefly composed of these."

'These results fully compensate for any anxiety or outlay of the past year. It is, undoubtedly, a great success to have achieved within three weeks of the opening of the school. In other stations, teachers have been years in gaining equal ground; and the active canvass which in this case preceded, must, under the Divine blessing, have greatly contributed to the result.'

Viewing the education of the young as an important auxiliary to direct evangelistic work, the Missionaries to the East, belonging to kindred societies, have strongly urged the establishment of schools. This Society's Missionaries, also alive to its importance, have rendered efficient aid in promoting the Christian education of the young. It is hoped that the several committees formed in this country will meet with that support to which their great object entitles them; and that efficient schools for both sexes will be permanently established, and prove the means for the moral and spiritual elevation of Egypt.

It is ever gratifying to peruse the favourable testimony of enlightened Christian travellers regarding Missionary operations in 'the dark places of the earth.' Such testimony, in connection with the foreign operations of this Society, has repeatedly encouraged the Directors. It is deemed appropriate in closing this notice of missionary exertions in Alexandria, to quote the following passage, referring to Mr Brown's labours there, from a recently published work by the Rev. Dr Bonar, of Kelso:—

'One little shop I visited more than once. It is so little that more than two persons can hardly find sitting room in it. Its shelves are loaded with Bibles and Tracts, in some ten or twelve different languages—Hebrew, Arabic, Greek, Italian, &c. A slight curtain is drawn across its entrance; and within sits the unwearied Missionary, Mr Brown, several hours each day, waiting to catch the passing Jew, or Arab, or Greek; for though his mission is specially to Israel, yet no nation is overlooked by him. You

draw aside the curtain, and you find him dealing out his precious wares, or sitting side by side with some inquirer, showing him out of the Scriptures that Jesus is the Christ. Quietly does his work go on in that obscure shop, day by day; the stream of the busy merchant-world running by, and few, few to cheer him in his toil of patient love. Issuing from his shop, and locking its green door behind him, he accosts the passers by. He meets a Greek, perhaps, and offers him a Greek tract; but it is the merchandise of earth that the man is in quest of, and though he receives the tract willingly, he shows no interest in eternal truth. Or it is a Mohammedan that he falls in with;—and he, when a tract is offered, asks, 'What is it about?' When told, 'It is about religion,' he takes it, but intimates plainly enough that there is no truth and no religion save in the Koran. Or he comes upon a Jew, and asks him about the Messiah promised to his fathers. 'Oh, you mean the man that was hanged,' he replies, and turns away in scorn. Yet no seed falls into the ground in vain, even in this unfruitful world. The lonely sower of the seed has his day of joy in store.*

HOME OPERATIONS.

In order to promote increased efficiency in the management of the Society, and economy in respect to home agency, two of the Directors—the Rev. J. L. Aikman and the Rev. A. G. Forbes—at the request of the Board, kindly consented to become Honorary Secretaries. This arrangement having been made in the latter part of the year, its benefits have been only partially realized; but it is confidently expected that highly beneficial results will flow from it.

In consideration of the expenses attending the publication of the 'FRIEND OF ISRAEL,' and its free transmission to ministers and subscribers to the funds of the Society, the Directors have agreed that it be issued Quarterly instead of Monthly.

TEMPORAL AID FUND.

While the Directors have not been able fully to carry out the proposals made at last Annual Meeting, for the establishment of a 'Home' for poor and needy Jews, they have pleasure in stating that, through the contributions to the funds, the wants of many have been effectually relieved. It is further pleasing to record the fact, that in some instances where the circumstances of the individuals so aided have improved, they cheerfully returned money advanced on their account.

The peculiarly trying circumstances of many poor Hebrews, especially of inquirers and converts, renders the maintenance of this fund highly important—and, it is hoped, that in the present year, it will be still better sustained, and thus prove a more extensive blessing in helping those that are ready to perish.

FINANCE.

The contributions to the Society for the past year amount to upwards of £1227, being £218 less than the former. From seven churches in

* 'The Desert of Sinai.' By H. Bonar, D.D., pp. 27, 28.

Glasgow and neighbourhood, which have not contributed within the past year, collections amounting to £123 were acknowledged in the report for 1855-6. This in part accounts for the lessened income, while the diminished deputation operations, on which £50 less has been expended during the past year, is sufficient to account for the remaining deficiency. The income from several sources, as private contributions, congregational missions, and auxiliary societies, has been larger than in the former year; and this fact forms a satisfactory evidence of increasing interest in the Mission.

With the view of securing steady support with reduced expenditure in the collection of the funds, the Directors in the past year issued a circular to ministers, suggesting the appointment of *annual* and *simultaneous* collections. Very numerous replies were received, expressive of cordial sympathy, and containing promises of support. In some instances where it was found impracticable to make collections, hopes were held out that, in the course of the present year, some such mode of sustaining the Society as that proposed might be adopted.

The Directors have been much encouraged in their efforts by the steady support from the Female Auxiliaries in Glasgow and Perth, and the Committees in Edinburgh, Aberdeen, Paisley, and Greenock.

It is deemed worthy of record, that in order to extend local interest, the Committee of the Paisley Auxiliary made arrangements for a course of lectures on interesting subjects relative to the past history, present condition, and prospects of the Jewish nation, which were delivered in the months of November and December.

In connection with the Glasgow Female Auxiliary, the monthly prayer meeting has been sustained; and it is suggested that frequent meetings of this kind in other localities, might tend greatly to increase interest in the object of this Society, and also to promote the spiritual welfare of Christians. While the Directors of this Society express thankfulness that, through the blessing of God, it has been thus far extended and sustained as a means for aiding the divinely approved work of carrying the gospel to the Jewish people, they are made to feel from the ever recurring calls from the mission stations, the necessity for extended agency in its prosecution.

The solitary missionary, however faithful, is not likely to labour so successfully as he might, did he enjoy the counsel and co-operation of a true yokefellow; and, hence, in order to efficient Mission labour it is greatly to be desired that the Churches, by increased liberality, would put it in the power of the Directors to extend, as speedily as possible, the number of the Society's foreign agents. Each station occupied by this Society forms an important centre, from which, were the word of God established, its hallowed light might radiate to guide vast multitudes into

the way of peace. Meanwhile, Jewish unbelief, Paganism, Rationalism, and Popish superstition exist—a soul-destroying power, and dense spiritual darkness reigns—Missionaries of this Society, in the midst of that darkness, are testifying to the House of Jacob the truth concerning Him who is the light of the Gentiles, and the glory of the people Israel. They possess a claim on the sympathy of their fellow-Christians; let it be acknowledged by hearty response to the call, ‘Brethren, pray for us, that the Word of the Lord may have free course and be glorified.’

Dr. J. W. GATHERAL in Account with the Scottish Society for the Conversion of Israel Cr.

To Balance of Cash on hand, 1st April, 1856, ...	£40 0 11	By Amount due Bank at 31st March, 1856, ...	£272 15 0
Contributions, ...	1227 17 7½	Interest till 31st Dec., 1856, ...	23 11 1
Cash received on account of "Friend of Israel," ...	18 9 11		
Received for Furniture Sold, ...	6 1 0	Mission at Edinburgh, ...	118 15 5
Balance due Bank at 31st March, 1857, ...	426 6 1	" Algiers, ...	227 12 0
		" Alexandria, ...	505 1 0
		" Glasgow, ...	64 2 3
		Secretary's Salary, till 31st March, ...	£160 0 0
		Income Tax on do., ...	10 13 4
			170 13 4
		Travelling Expenses of Deputies, with Supply of their	
		Pulpits, ...	£23 19 2½
		Do. of Home Agents, ...	51 12 7½
			75 11 10
		Postages, Portage, Parcels, Remittances, and Exchange,	11 16 3½
		Stationery, Books, Newspapers, Printing Bills and Circu-	
		lars, Advertisements, and Expenses of Meetings, ...	26 10 5
		"Friend of Israel," including Annual Report, with ex-	
		penses of transmission to Ministers and Subscribers,	57 13 3
		Office Rent and Attendance, ...	33 13 5½
		March 31.—Balance in Treasurer's hand, ...	131 0 2½
			£1718 15 6½

GLASGOW, 18th April, 1857.—We have examined the Treasurer's Accounts since 31st March, 1856, till 31st March, 1857, compared the Vouchers, and find the Accounts correct, the Balance due by the Treasurer being One Hundred and Thirty-one Pounds and Two-pence Half-penny, and the Sum due to the Bank of Scotland, including Interest till 31st December last (£23, 11s 1d), Four Hundred and Twenty-six Pounds Six Shillings and One Penny.

(Signed)
JOHN GRAHAM.
THOS. FRAME.

EXPENDITURE CONNECTED WITH THE VARIOUS MISSION STATIONS.

HAMBURGH.

Mr Elvin's Salary till 31st March, ...	£60 0 0	
Grant by Vote of Directors, ...	10 0 0	
Loss on Exchange, ...	2 17 8	
Postages, ...	0 10 8	
		£73 8 4
Mr Salkinson's Salary till 31st March, ...	88 6 8	
Expenses connected with his removal to Hamburgh, ...	6 19 7	
Remittance, ...	0 0 10	
Part paid to account of Salary, 1857-8, ...	5 0 0	
		45 7 1
		£118 15 5

ALGIERS.

Rev. B. Weiss' Salary till 31st March, ...	£200 0 0	
Mission Journeys, ...	4 10 0	
Postages, ...	1 0 0	
Loss on Exchange, ...	6 2 0	
By Paid to Account Salary, 1857-8, ...	1 0 0	
		212 12 0
Grant to Mr Campazzi, ...	...	10 0 0
Temporal Aid, ...	...	5 0 0
		£227 12 0

ALEXANDRIA.

Rev. Dr Philip's Salary till 31st March, 1857, ...	£199 3 9	
Premium on Life Insurance, ...	17 16 3	
Allowance for Additional House Rent, ...	12 10 0	
Balance of Expenses—Journey to Scotland, 1856, ...	2 10 0	
Loss on Exchange, ...	2 9 6	
Petty Charges, ...	0 2 3	
By Paid to Account of Salary, 1857-8, ...	29 9 10	
		264 1 7
Rev. R. Grant Brown's Salary till 31st March, 1857, ...	168 10 9	
Travelling Expenses, Mr Brown and Family, to Scotland,	58 13 8	
By Paid to Account of Salary, 1857-8, ...	11 13 0	
		288 17 5
Stationery for School, ...	...	2 2 0
		£505 1 0

GLASGOW.

Mr Salkinson's Salary till 30th Nov., ...	£53 6 8	
Temporal Relief, ...	10 15 7	
		£64 2 3

LIFE MEMBERS.

ABERDEEN—J. Stewart, Esq., Cotton Lodge, ...	£5 0 0	GLASGOW—J. Henderson, Esq. of Park, £25 0 0	25 0 0
BEITH—Mrs Wardrop, ...	30 0 0	Miss Kerr, ...	12 0 0
CARNOUSTIE—James Gray, Esq., ...	24 11 6	J. H. Young, Esq., ...	12 0 0
DALRY—Mrs Crichton, of Linn, ...	17 0 0	Lockhart Dobbie, Esq., ...	10 0 0
Mrs Patrick, Greenbank, ...	16 0 0	Miss Thomson, Partick, ...	5 0 0
DUNDEE—Edward Baxter, Esq., ...	16 1 0	KILWINNING—Miss Caldwell, ...	10 0 0
DUNOON—Robert Morton, Esq., ...	5 0 0	STROMNESS—Mrs William Dunnet, ...	5 0 0
EDINBURGH—A. M. Morrison, Esq., ...	7 0 0	George Halcro, Esq., ...	5 0 0
		YEOWIL—Mrs Warne, Pownhill, ...	20 0 0

CONTRIBUTIONS

RECEIVED FROM 1ST APRIL, 1856, TILL 31ST MARCH, 1857.

ABERCHIRDER—The Rev. R. Paterson, and a few friends in the U. P. Church, ...	£0 12 0	ARBROATH—Charles Findlay, ...	£0 5 0
ABERDEEN—Belmont-st. U. P. Ch. Col., Sermon by the Rev. R. Grant Brown, ...	£3 0 0	James Mann, ...	0 5 0
Juvenile Missy Society, ...	0 13 0	Joseph Salmund, ...	0 5 0
Per Rev. J. C. Brown—Mrs Brown, ...	0 12 0	William Stephen, ...	0 5 0
E. Connan, ...	0 10 0	D. C. Dempster, ...	0 2 6
Jamieson & Mitchell, ...	0 10 0	William Ducat, ...	0 2 6
Mrs Jamieson, ...	0 5 0	Robert Henderson, ...	0 2 6
J. Forsyth, ...	0 5 0	George Ogilvie, ...	0 2 6
Mary Wilson, ...	0 4 0	A. Petrie, ...	0 2 6
Agnes Brown, ...	0 3 6	J. S., ...	0 2 6
Sums under 2s 6d, ...	0 6 0	Sums under 2s 6d, ...	1 6 6
	6 10 6		£4 13 6
Charlotte-st. U. P. Ch. Col., Ser. by Rev. R. G. Brown, ...	1 0 1	AUCHTERGAVERN—Rev. Wm. Bayne, ...	0 5 0
George-st. U. P. Chur. Sab. Sch., ...	0 15 0	Miss Wylie, Airleywight, ...	0 5 0
George-st., 208, friends at, per Rev. Alex. Anderson, ...	2 4 0		0 10 0
John-st. Baptist Chapel—D. Macallan, ...	1 0 0	AVONBRIDGE—U. P. Ch. Col., Sermon by Mr Salkinson, ...	1 5 0
A. C. Barker, ...	0 15 0	AVONSIDE Missionary Box, ...	0 5 0
Joseph Rowell, ...	0 10 0	AYR—Cathcart-st. U. P. Ch. Col., Sermon by Rev. R. Grant Brown, ...	10 0 0
Small Contributions, ...	0 5 0	Wallacetown U. P. Ch., per Mr M'Cubbin, ...	11 9 0
	2 10 0	collected by ladies of the Congregation, ...	0 15 0
St Nicholas Lane, U. P. Church, ...	7 14 7	Mr M'Naughton, ...	22 4 0
Col. at Public Meeting, ...	1 1 9	AYTON—W. U. P. Ch., per Rev. James Stark, ...	2 0 0
	8 16 4	BALBIGGIE—U. P. Church, ...	1 0 0
St Paul's-st. U. P. Ch. Col., Sermon by the Secy, ...	1 15 8	BANFF—Cong. Ch. Col., Sermon by Rev. J. Frame (incl. don. 7s 6d from Miss Mitchell, Macduff), ...	2 7 6
J. Stewart, Cotton Lodge, ...	5 0 0	U. P. Ch. Col., Sermon by Rev. J. Frame, ...	1 3 6
John Fleming, ...	1 1 0		3 11 0
Miss Stewart, ...	0 10 0	BARRHEAD—U. P. Ch. Col., Sermon by Rev. R. Grant Brown, ...	11 0 0
Miss Brichen, ...	0 2 6	BARRY—Carnoustie and Panbride Bib. & Mis. Soc. per Mr Kidd, ...	0 13 6
	30 5 11	BATHGATE—U. P. Ch. Col., Sermon by Mr Salkinson, ...	1 10 7
ABERLADY—U. P. Ch. Col., Sermon by Mr Salkinson, ...	5 0 0	BELLSHILL—U. P. Ch. Col., Sermon by Rev. R. Grant Brown, ...	1 8 0
ABERNETHY—U. P. Cong., per Jas. Clunie, Esq., ...	5 0 0	BERWICK—Church-st. U. P. Ch. Missionary Society, per Rev. John Peden, ...	2 0 0
AIRTH—U. P. Church Sab. School, per Rev. J. Somerville, ...	1 1 0	Con. Chapel Col., Sermon by Mr Salkinson, ...	2 0 9
A few friends, ...	0 10 4	Golden Square U. P. Ch. (Rev. J. Cairns), ...	8 5 3½
A Friend, ...	1 0 0	Col. Sermon do.	0 2 6
	2 11 4	Mrs Hogarth, ...	12 8 6½
ALEXANDRIA—(Dumbarton,) Mrs M'Lean, ...	0 6 0	BIGGAR—No. U. P. Ch. (Rev. Dr Smith's), ...	3 0 0
ALLOA—1st U. P. Chur. (Rev. P. M'Dowall's), ...	5 0 0	BLAIRGOWRIE—Cong. Ch. per Rev. John Tait, ...	0 10 0
Col. Sermon by the Rev. R. Grant Brown, ...	7 0 0		
	12 0 0		
ARBROATH—D. Corsar, ...	0 10 6		
Wm. H. Corsar, ...	0 10 6		
Rev. William Allan, ...	0 5 0		
Mr Carr, ...	0 5 0		

BOTHWELL —Miss Leadbetter's Sabbath Class, ...		£0 10 0	COLDSTREAM —W. U. P. Ch., per Rev. P. Mearns, ...		£1 1 0
BRAMPTON —per Miss Modlin—Sabbath School Box, ...		£0 10 0	COMRIE —U. P. Ch., ...		£2 0 0
Mrs Graham, ...		0 4 0	Do. Bible Class, ...		0 10 0
Mr Irvine, ...		0 2 6	Missionary Box, ...		0 1 4
Sums under 2s 6d, ...		0 13 2	COMRIE —Glassdale, Request from C., ...		2 11 4
Collected by Children of English Pres. Sab. Sch., 0 10 0			CRAIGDAM —U. P. Ch. Col., Sermon by Rev. J. Miller, ...		0 10 0
BRECHIN —Col. City Road U. P. Ch., col. Lect. by Rev. R. G. Brown, ...		1 19 8	CRAIGMILL Mission, per Rev. R. Grant Brown, ...		2 2 6
Maisondieu St. U. P. Ch. Sab. Sch., ...		2 2 0	CREETOWN —U. P. Ch. Col., Sermon by Rev. Jas. Stevenson, ...		0 6 6
BRIDGE OF ALLAN —U. P. Ch., Col., Sermon by Rev. R. G. Brown, ...		2 2 0	Congregational Mis. Soc.		1 0 0
BRIDGE OF TEITH —Rev. Dr. McKerrow, ...		1 16 7	Carseluth Presch. Stat., Sermon by the Rev. J. R. Scott, ...		0 4 4
BURGHEAD —U. P. Ch., Col. add. by Rev. R. Grant Brown, 0 12 6		0 10 0	Stronard Do. (including Don. 5s) by do., ...		0 8 0
Per Rev. J. M. Erskine, Miss Simpson, ...		0 2 6	A Friend, now deceased, per do., ...		0 9 8
Sums under 2s 6d, ...		0 2 6	Miss H., per do., ...		0 10 0
BURNHEAD —U. P. Ch. Col., Sermon by Mr Salkinson, ...		0 17 6	CROSSGATES —U. P. Ch. Col., per Rev. Adw. Graham, ...		2 15 0
BURNTISLAND —Rev. G. D. Crawford, ...		2 3 6½	A Friend, per do., ...		1 15 0
CABRACH —U. P. Ch., ...		0 7 6	CULLEN —B., ...		1 2 0
CAMBUSNETHAN —U. P. Ch. Col., per Rev. Andw. Scott, ...		1 2 0	CUPAR ANGUS —U. P. Ch., ...		0 1 0
CAMPBELTON —U. P. Ch., per Rev. Dr Boyd, 3 0 0		5 0 0	Sabbath School, ...		1 6 0
Rev. Dr Boyd's Class, per M. Andrew, ...		2 5 0	CUPAR FIFE —Boston U. P. Ch. Col. (includ. £3 from Col. Dalzell), ...		0 12 9
Mrs Christie, per do., ...		2 0 0	Sermon by Mr Salkinson, ...		4 12 6
Member of Cong. Ch., per do., ...		2 0 0	Burnside U. P. Ch., contributions by a few friends, ...		1 6 0
A Friend of Israel, ...		2 0 0	DALKEITH —Back-st. U. P. Ch. Col., Sermon by Rev. R. Grant Brown, ...		4 18 6
A Sincere Friend, ...		2 0 0	Congregational Ch. Col., Sermon by Mr Salkinson, ...		1 15 0
A Female Friend, per M. Andrew, ...		0 10 0	E. U. P. Ch. Mis. Soc., ...		7 10 0
Miss Ann Ferguson, per Rev. Dr Boyd, ...		0 10 0	Ditto, ...		7 10 0
A Friend, per do., ...		0 5 0	Col., Sermon by Mr Salkinson (includ. offering from a Friend of Israel), ...		7 0 0
Anonymous, ...		0 4 0	Sabbath School, ...		1 0 0
Sabbath Schools —Dalintober, per Mr A. Montgomery, ...		0 7 0	West U. P. Ch. Col., Sermon by the Sec., ...		23 0 0
Longrow U. P. Ch., per Mr M. Andrew, ...		0 9 0	Thos. Thomson, Painter, ...		3 3 0
Millknowe, per Mr Jas. R. Hunter, ...		0 12 0			0 10 0
do., do., ...		0 8 0	DALRY —U. P. Ch., ...		£2 10 0
CARNOUSTIE —U. P. Ch. per Rev. J. P. Millar, A.M., 3 9 6		16 10 0	Thankoffering from a Member of, ...		2 10 0
Col. Sermon by Rev. G. Hutton, ...		1 13 0½	Sabbath School, ...		0 10 0
CASTLE DOUGLAS —U. P. Ch. Col., Sermon by the Sec., 1 16 3½		5 2 6½	Mrs Crichton of Linn, per Rev. G. Morris, ...		5 0 0
Friends at, ...		0 4 6	Mrs Patrick, Greenbank, per do., ...		5 0 0
CATRINE —U. P. Ch. Juv. Mis. Soc., per Rev. Thos. Bowman, ...		2 0 9½	DENHOLM —Per Rev. J. M'Robert—Mthly. Prayer Meet., ...		0 10 0
CHAPELTON —Young Men's Fellowship Meeting, ...		1 0 0	Miss Liddle, ...		0 10 0
CHIRNSIDE —U. P. Ch., Col., Lec. by Mr Salkinson, ...		0 8 0	Miss Liddle, ...		0 2 6
		1 11 9	Rev. J. M'Robert, ...		0 2 6
COATBRIDGE —Mr Barne's Bible Class, ...		3 11 9	DENNYLOANHEAD —U. P. Ch. Mis. Soc., per Rev. James Stevenson, ...		1 5 0
COCKBURNSPATH —Col. Meet. addressed by Mr Salkinson, ...		0 13 0	DUMBARTON —W. Bridgend U. P. Ch., per J. Ure, Esq., ...		8 0 0
COLDINGHAM —U. P. Ch. Col., Lec. by Mr Salkinson, ...		0 12 6			2 0 0
A Member of, per Rev. Andw. B. Robertson, 1 0 0					
		2 13 6			

DUMFRIES—	
Buccleugh-st. U. P. Ch.,	£5 0 0
Colts. Serms. by Rev. A. G. Forbes and the Sec.	4 10 0
Col. at Public Meeting,	0 12 2
Minister's Bible Class,	0 10 0
Sabbath School,	0 5 0
A Lady, Member of,	1 0 0
Do. do.,	1 0 0
A Lady, per Rev. M. N. Gould,	1 0 0
An Aged Member,	0 5 0
	£14 2 2
Cong. Ch. Col., Sermon by the Rev. A. G. Forbes,	3 13 0
Loreburn-st. U. P. Ch. Collects, Serms. by Mr Ginsburgh and the Sec.,	3 0 0
Methodist Chapel Col., Sermon by Mr Ginsburgh,	1 0 0
Queensberry-st. U. P. Ch., Sermon by the Rev. A. G. Forbes,	1 1 0
New Year's Gift—a Friend to the Jews,	1 0 0
	23 16 2
DUNBAR—1st U. P. Ch.	
(Rev. A. Jack's) per Mr Andw. Meston,	3 0 0
Collected by Miss Connon,	1 7 0
	4 7 0
DUNBLANE—"Elijah's Cake," per	
Rev. Wm. Blair, A.M.,	1 0 0
DUNDEE—Auxiliary Association,	
per Geo. Armitstead, Esq., Treasurer—	
Old Scotch Independent Chapel, per James Donald,	2 0 0
Bell St. Ch., Rev. Mr Borwick's, 4 o'clock,	0 7 9
Sabb. Sch. Miss. Box,	0 8 0
Mrs J. Nicoll's do.,	0 8 0
A Friend, per J. C. Baxter,	0 7 6
David Baxter,	1 1 0
Mrs Gillfillan,	0 10 0
John Matthewson,	1 0 0
Wm. E. Baxter,	0 10 0
J. Ramsay,	0 10 0
E. Baxter,	5 0 0
R. Nicoll,	0 5 0
Mrs Wright,	1 0 0
James Kennedy,	0 10 0
John Smith,	0 5 0
John Ewan,	1 1 0
Patrick Watson,	1 1 0
William Murdoch,	0 5 0
George Rough,	0 10 0
Mrs Andrew Low,	0 10 0
Misses Baxter,	5 0 0
Mrs Nicoll,	0 1 0
Rev. Robert Lang,	0 10 0
Francis Mollison,	1 0 0
George Armitstead,	3 0 0
	26 12 3
Expenses, Colling., &c.,	14 7
	25 17 8
Panmure-st. Cong. Ch. Col., at Annual Meeting of Auxy., per Dan. Urquhart, Esq.,	1 13 0
	27 10 8
DUNKELD—Mrs Black,	
DUNSCORE—U. P. Ch. Col., Ser.	0 2 6
by the Secy.,	1 2 0
Per Mr Jas. Ferguson,	1 0 0
Per do.	3 0 0
	4 2 0

DUNSE—E. U. P. Ch.,	
Sab. Sch. proportion of	£1 5 0
Miss. Box, Haymount,	0 2 6
South U. P. Church,	2 13 0
West U. P. Church,	0 5 0
A Friend, per Rev. C. Miller,	0 5 0
Mrs M. Wilson, per do.,	0 1 6
Alpha,	5 0 0
	£9 12 0
DUNTOCHER—U. P. Ch. Col.,	
Serm. by Mr Salkinson,	1 15 0
DUNOON—U. P. Ch. Col., Lecture	
by Mr Salkinson,	1 6 0
A Member of, per Rev. W. Turner,	1 0 0
	2 6 0
DYSART—U. P. Church,	
	1 0 0
EARLSTON—E. U. P. Ch. per	
Rev. Alex. Henderson,	3 0 0
EAST KILBRIDE—U. P. Ch. Col.,	
Serm. by Rev. R. Grant Brown,	5 5 0
EDINBURGH—	
Broughton-place U. P. Ch. Col.,	
Serm. by Rev. J. L. Alkman,	1 7 6
Lothian-road U. P. Church,	5 0 0
Newington U. P. Ch. Col., Sermon by Rev. R. G. Brown,	12 0 6
Don.,	5 3 0
	17 3 6
Nicolson-st. U. P. Ch.,	
Do.	4 0 0
Col. at Prayer-meet.,	1 7 4
A Mem. per Rev. Dr Johnston,	1 10 7
	0 15 0
	7 12 11
Richmond-pl., Home and Foreign	
Miss. Soc., per Mr Wm. Turnbull, Treasurer,	
Mr Sutherland,	0 10 0
Miss Craig,	0 2 6
	0 12 6
So. College St. U. P. Ch.,	
Juv. Miss. Socy., per Rev. D. McEwen,	10 0 0
	2 0 0
	12 0 0
Heriot's School, Heriot's Bridge,	
Miss. Box,	1 6 6
Per Rev. J. Logan Alk-	
man, J. S.,	0 2 6
J. S.,	0 2 6
S. D.,	0 2 6
	0 7 6
Per Miss Archibald—	
Mrs Cunningham,	0 5 0
Isabella Archibald,	0 5 0
Mrs Steele,	0 4 6
Miss Ferguson,	0 3 6
Mrs Pendrigh,	0 2 6
Sums under 2s 6d,	0 2 0
	1 2 6
Per Mrs Billing—	
Mrs A. Watson, Ann-st.,	1 0 0
Mr Urquhart, Raeburn Place,	0 10 0
Miss Pollock,	0 8 0
Mr George McCallum,	0 7 0
Mrs Alexander, Windsor Street,	0 5 0
E. Billing, Dean Terrace,	0 5 0
Mr W. H. Billing, Castle Street,	0 5 0
Miss Elliott, Windsor St.,	0 5 0
Mrs Lawrie, Rankeillor Street,	0 5 0
Mr Donald MacAndrew, Inverleith Row,	0 5 0
Mr J. R. Milne, India St.,	0 5 0
Mr Rose, Hillside Cres.,	0 5 0
Mr Snody,	0 5 0
Mrs Speirs, Montague St.,	0 5 0

EDINBURGH—

Mr Cs. Spence, S.S.C.,	£0 5 0
Mr Robert Stephenson,	
Grange Villa,	0 5 0
Mrs A. Watson, Ann St.,	0 5 0
Rev. Jonathan Watson,	0 5 0
Sums under 2s 6d,	0 6 0
	£6 1 0
'A Disciple,'	5 0 0
Mr Laing, Potter Row,	2 0 0
W. J. Duncan,	1 1 0
John Millar,	1 1 0
Miss Finlay, per Mr Swan,	1 0 0
James Leishman,	1 0 0
Robert Bruce,	0 10 6
John Christie,	0 10 6
William Fearn,	0 10 6
William Tait,	0 10 6
George Clark,	0 10 0
James Duncan, W.S.,	0 10 0
William Leckie,	0 10 0
John Macandrew, 41 Inverleith-	
row,	0 10 0
John Macandrew, jun., 27 Regent-	
terrace,	0 10 0
David M'Laren, 7 Roxburgh-st.,	0 10 0
James M'Laren, do.,	0 10 0
Mrs Meikle, 5 Lauriston-lane,	0 10 0
James Peddie, 36 Albany-street,	0 10 0
John Shennan, Bellevue Cottage,	0 10 0
Mrs Laidlaw, 3 Newington-place,	0 7 6
J. J., per Mr Crawford,	0 5 0
William Purves,	0 5 0
John Sinclair, jun.,	0 5 0
Mrs Wilson, 31 Buccleugh-place,	0 5 0
Mr David Hay, per Mr Salkinson,	0 2 6

71 7 1

ELGIN—Auxiliary, per Mr A. Ur-	
quhart, Treasurer,	23 0 0
ELLON—U. P. Ch. Col.,	
at Serm. by the Rev. J.	
B. Ritchie,	1 0 0
Widow Martin, per Rev.	
James Ireland,	0 3 0

1 3 0

ESKDALEMUIR—

Fellowship Meeting,	0 6 11
Do.,	0 7 6

0 14 8

FALKIRK—E. U. P. Ch.

Rev. Dr Macfarlane's	
Class,	0 5 0
W. U. P. Ch. Col., Serm.	
by Rev. R. G. Brown,	1 10 0
Per Rev. William Steel,	1 0 0

2 15 0

FENWICK—

Per Rev. William Orr—	
U. P. Church,	4 14 6
Female Society,	3 0 0
A Friend,	0 5 0
A Country Lad,	0 0 6

8 0 0

FORRES—U. P. Ch. Col., Serm.	
by the Rev. R. G. Brown,	3 12 0
Sabbath School,	1 8 0

5 0 0

FRASERBURGH—Con.

Ch. Col. Ser. by the	
Rev. R. G. Brown,	7 0 0
Mis. Box—Jane Thomp-	
son, Kinglesser,	1 0 0
Do., Mrs Winchester,	0 7 1
A Friend, per the Rev.	
James Sime,	5 0 0
John Wemyss,	2 0 0

15 7 1

FREUCHIE—U. P. Ch., per Rev.

John Gray,	0 10 0
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GALSTON—U. P. Ch. Col., Lect.

by Rev. R. G. Brown,	2 0 1½
Sabbath School,	0 10 0

2 10 1½

GARLIESTON—Cong. Ch. Col.,

Serm. by the Rev. J. Stevenson,	£1 13 10
GLASGOW—Female Auxiliary,	35 0 0
Anderston Female Bible Class,	0 15 0
Blackfriars-st. Baptist Ch. Col.,	
Serm. by the Secy.,	2 0 0
Bridgeton U. P. Church,	2 0 0
Do. Cong. Sabbath School,	1 0 0
Do. Miss Lister's Sab. Class,	0 5 0
Brown's Warehouse, a few girls	
in, Mr H.,	1 0 0
Calton U. P. Church,	1 0 0
Cambridge-st. U. P. Church,	5 0 0
Camachie Mission House Sab. Sch.	0 10 0
Duke-st. U. P. Church,	5 0 0
East Campbell-street 1st U. P.	
Church,	£5 0 0
Sabbath School,	0 10 0
Do. do.,	0 10 0

6 0 0

5 0 0

Eglington-st. U. P. Church,

Elgin-place Cong. Church So-

ciety for Religious Purposes—

Collection,	5 0 0
W. P. Paton,	2 0 0
Alexander Naismith,	1 1 0
Francis Finlayson,	1 0 0
John Murray,	1 0 0
E. Henry & family,	0 10 0
Mrs M'Keand,	0 10 0
Misses Ferguson,	0 7 6
Thomas Bland,	0 5 0
Mrs M'Leod,	0 5 0
Mrs M'Murray,	0 5 0
Miss Boyd,	0 4 0
Janet Allan,	0 2 6

12 10 0

House of Industry, women of the,

Hutchesontown U. P. Church,

Hutcheson-st. Young Men's Soc.,

John-st. U. P. Ch. Sab. School—

Miss Paterson's class,

North Hanover-st. Cong. Church

Bible Class,

Oswald-st. Old Scotch Indpt. Ch.,

Parkhead and Westmuir Sab-

bath School,

Parliamentary-road Church,

Regent-place U. P. Ch.

Asso. for Relig. Pur-

poses,

Juv. Mis. Society,

12 2 0

Shamrock-st. U. P. Ch. Asso. for

Religious Purposes,

Tollcross U. P. Church,

Sabbath School,

10 0 0

5 10 0

1 1 0

1 10 9½

Mission Box in Village of,

Annual Meeting—Collection at,

Per Master David Geo. Frame,

Downside, Partick—

Mrs David Macdonald,

Partick,

Wm. C. Paterson,

William Tod,

James Whyte,

A. Kay, jun.,

R. Laidlaw,

Miss Hamilton, Hill-

head,

Miss Miller, Burn-

bank-terrace,

Mrs John Thomson,

Partick,

Family Mis. Boxes,

per D. G. F.,

0 7 6

4 5 0

Legacy of the late Miss M'Indoe,

per W. B. Hodge, Esq.,

M. H., a Mem. of the Fem. Aux.,

Miss Kerr, Woodside-terrace,

George Smith & Sons,

Robert Goodwin,

10 0 0

10 0 0

5 0 0

3 3 0

2 0 0

GLASGOW—

John Lamont, ...	£2 0 0
W. G. Mitchell, ...	2 0 0
S. & T. Dunn, ...	1 1 0
A Friend, ...	1 1 0
William Gemmell, ...	1 1 0
James Mitchell, ...	1 1 0
William Tolmie, ...	1 1 0
David Wilson, ...	1 1 0
David Anderson, ...	1 0 0
James Callen, ...	1 0 0
Matthew Clark, ...	1 0 0
James Crum, ...	1 0 0
John Crum, ...	1 0 0
Lockhart Dobbie, ...	1 0 0
Mrs L. Dobbie, ...	1 0 0
James Dunn, ...	1 0 0
Thomas Frame, ...	1 0 0
Miss Henderson, Blythwood-sqr., ...	1 0 0
Duncan Hunter, ...	1 0 0
John Jamieson, ...	1 0 0
William Kerr, ...	1 0 0
George Paterson, ...	1 0 0
W. C. Shaw, ...	1 0 0
A Thank-offering for health restored, ...	1 0 0
J. H. Young, ...	1 0 0
David Yulle, ...	1 0 0
Alexander Anderson, ...	0 10 6
Hugh Brown, ...	0 10 6
W. R. Findlay, ...	0 10 6
Robert Kaye, ...	0 10 6
A. & J. McKeand, ...	0 10 6
Andrew Mackie, ...	0 10 6
H. M. Penney, ...	0 10 6
David & John Smith, ...	0 10 6
Mrs Barclay, ...	0 10 0
James Buchanan, ...	0 10 0
Mrs Drummond, ...	0 10 0
James Robertson, ...	0 10 0
A Member of Greyfriars Church, ...	0 5 0
Rev. Thos. Cale, ...	0 5 0
Mrs Gardner, Hope-street, ...	0 5 0
John Glen, Nauchlehall-street, ...	0 5 0
Miss Pollock, Holmhead-street, ...	0 5 0
George Thomson, ...	0 5 0
Rev. Robert Weir, ...	0 5 0

GORKHRIDGE—Rev. G. Sandy, ... 195 8 14
1 0 0

GOUROCK U. P. Ch., per
Mr D. Black, ... £1 3 8
do., do., ... 1 15 0
do., do., ... 3 15 0
do., Sabbath School, 0 8 3

GRANGE—U. P. Ch., ... 6 1 11
1 10 0

GREENGLAW U. P. Ch.
Col. Sermon by the Secy., 2 10 0
Collected by Miss Miller, 0 11 0
William Lyall, Cammer-
lawa, ... 0 10 0

GREENOCK Auxiliary, per Mr
Longwell, Treasurer, ... 3 11 0
Subscriptions, ... 19 0 0
Union St. U. P. Ch. Sab.
School, ... 1 0 0

Rev. A. Sinclair's Sab. School, ... 20 0 0
Rev. A. Sinclair's Sab. School, ... 3 0 0
Union St. U. P. Church, ... 0 15 0

22 15 0

HADDINGTON—A Friend to the
Jews, ... 0 1 0

HAMILTON J. Lowrie,
Esq., per Rev. J. Inglis, ... 1 0 0
A Friend, ... 0 5 0
A Friend of Israel, ... 0 5 0
A Female Friend, ... 0 3 0
A Friend, per Rev. M. R.
Hatterby, ... 0 2 6

155 6

HELENSBURGH—U. P. Ch. Col.,
Sermon by Mr Salkinson, ... 4
HORNDEN—U. P. Ch., £3 0 0
Miss Hood's Class, ... 0 5 0
A Friend to the Cause,
per Rev. J. Stark, ... 0 10 0

HOWGATE—U. P. Church, ...
HUNTLY—Cong. Ch. Col., ...
Sermon by the Secretary, 6 0 0
U. P. Ch. Col., do. do., 0 16 6

INVERARY—per Rev. G. Meikle,
U. P. Church Col., ... 1 3 6
Sabbath School, ... 0 16 1

INVERURY—Cong. Ch. Col., Sermon
by the Rev. W. Turner, ... 1

IRVINE—Jewish Society, per Mr
Cunningham, ... 6

JEDBURGH—High St. U. P. Ch.,
per the Rev. Wm. Barr, ... 2

KEITH—Missionary Society, ... 0

KELSO—E. U. P. Ch., ... 1

KILBARCHAN—U. P. Ch., ... 2

KILMARNOCK—
King-st. U. P. Ch. Col.,
Sermon by the Rev. R.
G. Brown and Mr Sal-
kinson, ... 3 15 8
Princes-st. U. P. Ch., do. 4 15 8
Wellington-st. U. P. Ch.,
do., ... 1 5 0

KILMARONOCK—U. P.
Ch., per Mr J. Blair, ... 2 0 0
Do., ... 2 0 0

KILMAURS—U. P. Ch. Col., per
Mr H. Dunlop, ... 3 8
KILSYTH—U. P. Ch., ... 2 8

KILWINNING—Legacy
of the late Jean Craig,
per Rev. A. McGregor
and Mr James Wylie, ... 10 0 0
A few Friends, per Rev.
A. McGregor, ... 0 12 0

KINCARDINE—U. P. Ch.
Juv. Mis. Soc., per Mr J.
Johnston, ... 1 0 0
Col. Sermon by Mr Sal-
kinson, ... 4 0 0

KINROSS—
Per Mr Robt. Robertson—
E. U. P. Ch. Sabbath
School, ... 0 8 8
Montgomery-st. Sabbath
School, ... 0 11 4

KIRKCALDY—Bethel-
field U. P. Ch. Col.,
Sermon by Sec., ... 1 17 4
A Female Member, per
Rev. W. R. Thomson, ... 0 5 0

Cowan-st. Cong. Church
Col. Sermon by Sec., ... 2 1
Union U. P. Ch. Col., do., ... 2 1

KIRKOWAN—An old man, but
young friend of Israel, ... 2 1

KIRKWALL—U. P. Ch., ... 1 1

KIRRIEMUIR—Bank-st. U. P. Ch.

Mis. Soc. per Mr John Webster,

KNOCKANDO—Contributions,

per Mr Thos. Robertson, ... 1 1

LANGHOLM—So. U. P. Ch., addi-
tion to Collection, Ser. by Secy., ... 0 6

LARGO—U. P. Ch., per Mr Wm.
Wood, ... 1 8

LARGS—per Rev. W. Steven— U. P. Ch. Fem. Mis. So., £1 0 0 A Lady, - - - 3 0 0 Mrs Steven's Miss. box, 0 5 6	£1 5 6	NITSHILL—Sab. Sch., per Mr W. Brown, - - - £1 0 0	
LAURENCEKIRK—Miss. Society, per Mr John Rae, - - - 1 0 0		OLD KILPATRICK—Craigs U. P. Ch. Col., Sermon by Mr Salkin- son, - - - £2 0 0 - - - 1 1 0	
LARKHALL—U. P. Ch., Female Class, per Mrs Shearer, - - - 0 15 0		A Friend, per Rev. J. Russell, - - - 0 5 0	3 6 0
LETHENDY—U. P. Ch. Sab. Sch., per Rev. Jos. Hay, - - - 0 5 0		OLD MELDRUM—U. P. Ch. Col., Sermon by Secy., - - - 5 0 0 Rev. J. Mc'Crle, - - - 1 1 0 Mr Anderson, - - - 1 0 0	7 1 0 0 15 0
LILLIESLEAF—U. P. Ch., per Rev. Richd. Young, - - - 1 11 6		OTTERBURN—U. P. Ch. S. S., - PAISLEY—Aux. Asso., per Mr D. Smith, Treasurer, - - - 20 10 6 - - - 10 6 1½	32 1 1½
LINLITHGOW—W. U. P. Ch. Col., Sermon by Mr Salkinson. - 3 7 6		Oakshaw-st. U. P. Ch. per Mr W. Phillips, - - - - - 2 4 6	31 5 7½
LIVERPOOL—Mount Pleasant, U. P. Ch. Mis. Asso., per Mr G. H. Brown, - - - 5 0 0 A Member per do., - 1 0 0	6 0 0 50 0 0 56 0 0	PEEBLES—E. U. P. Ch., a Mem- ber of, per Rev. R. Angus, - - - 0 10 0	
LOCKERBIE—Legacy of the late Mr Thomas Hunter, - - - 35 15 5		PERTH—Female Auxiliary, per Mrs Dr Newlands— N. U. P. Ch. Col., Sermon by Rev. T. Henderson, - 2 5 7½	
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NOTICES OF BOOKS.

JOSEPH THE JEW: a Tale founded on facts, by the author of 'Mary Mathieson.'
Edinburgh: William Oliphant & Sons. London: Hamilton, Adams, &
Co. 1857.

EVEN in those countries where, happily, the heavier forms of persecution to which the Jewish race were long subjected, have passed entirely away, there remain, like the swell and murmur of the sea after the wind is hushed, not a little covert hostility and bitter prejudice. The Jew is still a proscribed man, like the free negro in the United States of America, emancipated, but a man of colour still. One great calamity in his position, most deeply afflictive to the honourable spirit, is the distrust with which he is regarded. Who confides in the Jew? Suspicion begets suspicion, and even where all civil rights and privileges are freely granted him, the descendant of Abraham walks among his fellow-citizens a stranger to their hearts; admitted to the market-place, the assembly, the home, it may be—nay, to a pitying regard, but not to the affection which rejoices and relies. There is a wall of partition still, none the less difficult to overthrow that it belongs to the region of the mind. One thing alone is potent enough to remove it,—the love of Him who wins by exhibition of His cross the hearts of his enemies, and awakens confidence in the bosom of hostile aliens. Christians, in the spirit of their Lord, must rise above this prejudice against the Jew; forgive and forget even those instances of unworthiness which, to superficial thought, lie ready to excuse the resolution to disown him; and, by long-suffering and persistent benevolence, gain his heart. So shall dislike and distrust on the one hand, and suspicion and fear on the other, melt away into the frankness and rest of a confiding friendship.

The object of the little volume, entitled as above, is to delineate the effect which petty persecution, and the estrangement of Gentile society have produced in the way of exciting prejudice in the heart of the Jew against the Christian faith; and to show how this may be overcome by intercourse and love. The purpose of the writer is wrought out, as the title indicates, in the form of a tale, tracing the story of Joseph the Jew, from the hour when he wandered forth an orphan to seek an asylum in the home of a hard-hearted relative, forty miles away, to the time when, a prosperous and wealthy man, he betook himself to the shores of England, to soothe there the sorrows of his widowhood, and, with an only daughter, make public profession of the faith as it is in Jesus. The narrative is simply and pleasantly written, and, wherever it is read, will tend to promote a kindly feeling towards the long-despised race—perhaps may open the heart of some other 'Sannchen' to some other little orphan Joseph.

DEMONOLOGY: or, the Scripture Doctrine of Devils. By the Rev. Joseph Young. Edinburgh: Thomas Grant, 21 George Street. London: Houston & Stoneman. 1856.

THE subject of this volume does not bring it within our peculiar sphere as 'Friends of Israel,' except in so far as it is in the page of sacred Jewish history that we meet with those facts and statements which tell us almost all we know about the powers of darkness. We shall simply say, that the author of this treatise has discussed a most important theme, deserving special attention in an age which has tendencies so strong towards the material, and has discussed it in an able and earnest manner. The book abounds with evidence of acquaintance with Scripture, sound sense and sobriety of mind, firm adherence to the faith once delivered to the saints, with appreciation of the peculiar dangers of *this time of impatient yearnings and petulant philosophizing*.



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